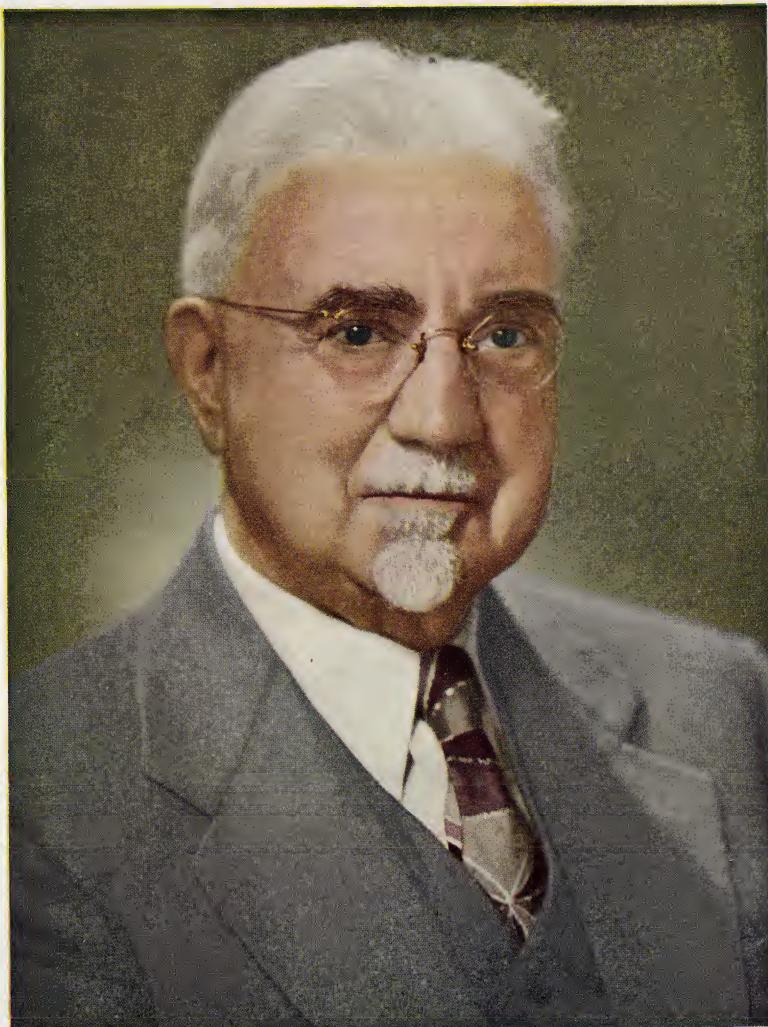


*The* IMPROVEMENT ERA

JANUARY 1952



ELDER JOHN A. WIDTSOE

# PROGRESS REPORT

During the 10-year period from 1941 to 1951 while the population in the seven county area served by Mountain Fuel Supply Company increased 36%, the amount of gas supplied annually by this company to its customers increased 100%, and the number of customers served increased 200%!

**POPULATION INCREASED**

**36%**

**GAS SUPPLIED INCREASED**

**100%**

**NUMBER OF CUSTOMERS INCREASED**

**200%**

Despite this remarkable growth in striving to meet increasing demands, however, our company stands on the threshold of 1952 with demands for natural gas still exceeding supply. And to meet the demands, the company is engaged in a vigorous exploration program to bring more low-cost fuel to Utah customers.

Our policy has been not only to bring natural gas to more customers, but also to assure each of our household customers a twenty-year supply of gas. While we have substantially increased the distribution of natural gas, we have also markedly increased our gas reserves. Today the company has *three times* the gas reserve it had in 1929, when natural gas was first brought to Utah.

The capacity of our pipe lines has nearly doubled since 1941:

89 million cubic feet capacity per day in 1941

160 million cubic feet capacity per day in 1951

Distribution mains and lines of the company have almost doubled in length during the same period:

962.17 miles in 1941 — 1,691.40 miles in 1951

These lines serve almost three times as many customers today as were served in 1941:  
1941 — 30,682 customers — 1951 — 83,800 customers

But we still face the problem of supplying even greater quantities of gas to keep pace with Utah's expanding population.

So the exploration program pushes forward.

We now have **78** producing gas wells, situated in northeast Utah, southwest Wyoming and northwest Colorado. Ten years ago the company's producing wells numbered **48**.

Further, we have gas and oil leases or rights on approximately 289,000 acres of untested potential gas and oil land in the general area of its present locations.

*It is our earnest endeavor to pursue intelligently an aggressive policy of exploration and distribution to meet the ever-increasing needs of the communities we serve.*

**MOUNTAIN FUEL SUPPLY CO.**



# EXPLORING THE Universe

By DR. FRANKLIN S. HARRIS, JR.

RECENT studies of the relation of forests to water supply reported by A. R. Croft and Marvin D. Hoover have shown that increased stream flow can be obtained by changing the plant cover to reduce the water evaporated by the plants in transpiration. About half the loss of water taken by trees along the streams could be saved by removing trees that have their roots in the ground water along the main stream channels. Having suitable forested plant cover helps to prevent the ground from freezing as early and also checks quick overland flow to the streams thus promoting seepage flow.

BETWEEN 1846 and 1938 at the head of Chesapeake Bay the average depth of water over an area of thirty-two square miles was reduced by two and a half feet. At the site of two Maryland ports, once used in overseas trade, the mooring ports are more than two miles from navigable water, due to silt deposited from erosion.

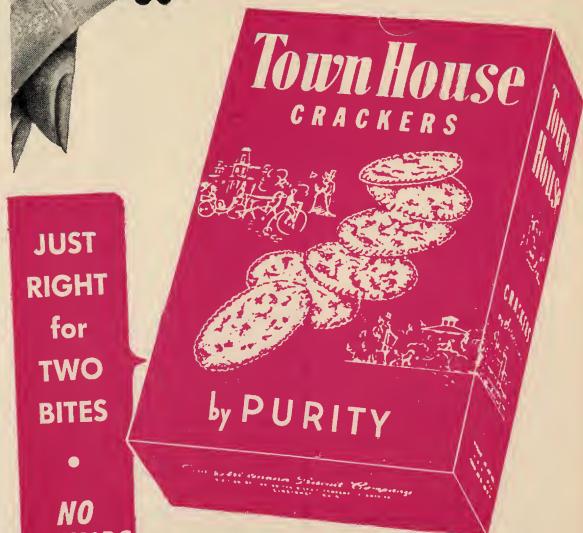
"PIANO," the name of the musical instrument, is a shortened form of the Italian "pianoforte" meaning soft and strong. The term was first used by Cristoforo to describe a harpsichord in which the gradations of tone in soft and loud were at the disposal of the performer in contrast with the ordinary type of unvarying tone.

SEVERAL water waves in the ocean occurred after the different eruptions of the volcano Krakatau, in the Soenda Strait between Sumatra and Java, on August 26 and 27, 1883. The waves in some regions must have reached a height of over one hundred feet. They traveled a distance equal to half way around the earth in thirty-two and a half hours and even in the English Channel were an inch high.

IT HAS been estimated that if all the air sacs in the lungs of a man were flattened out in a continuous sheet, they would cover about eleven hundred square feet and that more than eight hundred square feet of it would be occupied by the pulmonary capillaries.

JANUARY 1952

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## ARMS AND THE MAN IN 1952

By DR. G. HOMER DURHAM

Head of Political Science Department,  
University of Utah

THE new year opens with the world groaning under the burden of taxes for armament. The Sixth Assembly of the United Nations, convening in Paris in November, heard an appeal from the American delegation for worldwide disarmament, coupled with enforcement and inspection measures designed to make the proposal effective. At the same time, under our "Mutual Security Program" (enacted in October 1949), we were taking steps at Ottawa, in Paris, in London, in Italy, and elsewhere to strengthen NATO (the North Atlantic Treaty Organization); and the Congress which adjourned a few weeks earlier had voted the largest peacetime sums ever authorized for American expenditure. Each of the three branches of the armed services (Army, Navy, Air Force) received roughly twenty billions each for the current fiscal year. The sixty billion total, for arms alone, was estimated by some to involve as much as eighty billions if long-term authorizations, contracts, etc., were included. Mr. Vishinsky, the Soviet delegate at the Sixth Assembly, is reported to have "laughed all night" at the American disarmament proposal, in view of the seeming contradiction. Whether true or not, it is no laughing matter for anyone—Mr. Vishinsky, the American taxpayer, GI Josephus Blow, Jr., or Ivan Ivanovitch of the Red Army.

Shortly after Thanksgiving, Anthony Eden, the British Foreign Minister, announced that NATO would continue to rearm until negotiations for peace with Russia could proceed "from strength." The devil must howl with glee as God's children persist in playing with matches.

Yet it would be fool's counsel to spend less than necessary for American-western defense. No historic experience would justify other than adequate preparation for defense; including such local history as involved in Zion's Camp (1835), the Nauvoo Legion, and the necessity for police protection in every community. To spend what we pay as taxes with *wisdom*; to use the resulting strength with *caution and restraint*; to avoid the very appearance of the evil of war; these are the avenues open to deliberate choice.

In this regard it may be suggestive to caution readers to avoid over-emphasis about the loss of a Navy training aircraft, which the press has headlined as a victim of Russian fire. If true, as is likely, it is sad and unfortunate. But let us recall that as many men may be the victims of deliberate shoot-

ing in any large city, nearly any week of any year. Their widows and orphans are widows and orphans nonetheless; nor is the sorrow rarely more than the sorrow of the hundreds killed weekly by non-deliberate traffic. Without becoming calloused, the citizens of a world power have to learn to reckon with "international incidents" for what they are worth, and not more. The "worth" of each has to be determined from case to case.

In this same new year, saturated with arms-spending and the fateful decisions of foreign policy, Americans will elect a President for a four-year term commencing January 20, 1953. Who shall head our "garrison state"—a career general or a civilian?

Inasmuch as every columnist feels free to offer his personal opinions on the subject, I herewith present my personal views as of November 24, 1951

(the date of writing this piece).

1. If I were the Republican nominating convention I would nominate Robert A. Taft for the presidency on the following grounds: (a) political experience and tough-mindedness in the American tradition which will make him less susceptible of gold-bricking by from other politicians than a novice in politics; (b) intellectual capacity that has demonstrated itself capable of going to the heart of issues, nostrums, and policies; (c) personal integrity. I count on Mr. Taft's intellectual capacity to outweigh the myopia which some of his colleagues, e.g. Senator Lodge, seem to feel he possesses in foreign affairs. On the contrary I expect his lawyer's mind to penetrate the issues of foreign policy as thoroughly as the scrutiny he has demonstrated in the domestic field. Finally, although the Republican party, since the alliance of the New Deal with the "solid South" (not so solid?), is essentially a minority party, (the Democrats, with the south and the American people who live in the northern cities under Democratic control, are by all odds the majority party in any scientific view), yet Taft could be elected because his personality would attract the moral upsurge in the average American.

2. General Eisenhower in my personal opinion should stay on the job in

THE IMPROVEMENT ERA

Europe, where he is needed most and can serve best. As President, with the best of intentions, including so-called conservative leanings, General Eisenhower, despite his admirable homespun American personality, would add the final military capstone to an edifice, once essentially civilian, which has become increasingly military since 1941. If President Truman has been the "prisoner" of the Pentagon and Mr. Acheson in foreign affairs, wherein would come the pressure from the civilian economy and society, reflecting democratic needs, in an administration headed by a general (albeit the nicest general we know, an admirable figure as Columbia's president, and all the rest)? Or, as some argue, is this the day and age for military statesmanship at the keystone of the political arch? And could Senators Duff and Lodge, with Governor Dewey, emerge as the civilian triumvirate to steady the Eisenhower ark-of-the-strong-foreign-policy-Republican covenant? No one would expect an Eisenhower administration to be a retake of the Ulysses S. Grant administration. But the latter episode, at least, suggests caution. There is no rule that a Republican palace guard, in any administration, is less susceptible to deep-freezes mink coats, and financial courtesies than a Democratic one. And if the President's eyes are almost wholly on defense and foreign affairs, his sterling quality may be taken advantage of, for good and evil, as with President Grant. In any event, if nominated, Eisenhower's first diplomatic problem will be not with Russia but with G.O.P. organization regulars and hangers-on.

3. In the interests of his party, its tradition, and its potential as the majority party, Mr. Truman should seek peace with his southern brethren; then either run as their nominee, or leave the Democratic convention "free and open" in the interests of the party's future (which can well include 1952 majorities in Congress).

I trust that all Americans will spend as much time pondering the picture as the issues deserve in these times.

#### PURPLE MIST AND RUE

By Georgia Moore Eberling

THE new year has a door that swings two ways:  
A moment on the threshold while you see  
Ahead to swift-winged hours and back to  
days  
That now become a part of history.  
A moment while remembrance backward  
strays,  
And then the door is locked eternally.  
Enshroud the past in purple mist and rue,  
Face forward as wayfarers all must do.

JANUARY 1952

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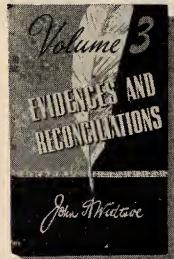
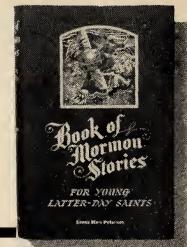
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## The Cover

Elder John A. Widtsoe of the Council of the Twelve, celebrates his eightieth birthday anniversary on January 31. This photograph, taken during a recent assignment in Canada as an irrigation consultant, is the work of Paul Horsdal of Ottawa.



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# THE CHURCH MOVES ON

## A Day To Day Chronology Of Church Events

October 1951

**14** ELDER Clifford E. Young, Assistant to the Council of the Twelve, dedicated the chapel of the Barnum Ward, Denver (Colorado) Stake.

Elder Matthew Cowley of the Council of the Twelve dedicated the chapel of the Gresham (Oregon) Branch, Northwestern States Mission.

**19** PRESIDENT David O. McKay departed for Washington, D. C., to attend a White House conference that will discuss international and domestic situations. More than one hundred persons, representing a cross-section viewpoint, geographically and occupationally, were invited to attend.

The First Presidency announced the appointment of Elder R. Scott Zimmerman as president of the Western Canadian Mission, succeeding President Glen G. Fisher. President Zimmerman filled a mission in the Swiss-German Mission from 1912 to 1914.

Elder Stayner Richards, Assistant to the Council of the Twelve, left Salt Lake City to return to England where he is president of the British Mission. Originally he and Sister Richards were called back to Salt Lake City because of the death of their son, Robert.

**21** THE annual conference for Spanish-speaking members of the Church began at Mesa, Arizona. Highlight of the three-day spiritual feast will be the temple sessions at which the ordinances will be given in Spanish.

Elder Mark E. Petersen of the Council of the Twelve dedicated the chapel of the Springville Third and Ninth wards, Kolob (Utah) Stake.

Presiding Bishop LeGrand Richards dedicated the chapel of the Bedford Ward, Star Valley (Wyoming) Stake.

Presiding Bishop LeGrand Richards dedicated the chapel of the Thayne Ward, Star Valley (Wyoming) Stake.

Elder Spencer W. Kimball of the Council of the Twelve dedicated the chapel of the Westport (Kansas City, Missouri) Branch, Central States Mission.

**24** THE appointment of Iva Lou Peterson to the Young Woman's Mutual Improvement Association general board was announced.

Creation of the Boy Scouts Relationship Committee for the Church was announced by the First Presidency.

Members of the committee include President David O. McKay, Elders Ezra Taft Benson and Mark E. Petersen of the Council of the Twelve, Presiding Bishop LeGrand Richards, Young Men's Mutual Improvement Association General Superintendent Elbert R. Curtis, Assistant General Superintendents A. Walter Stevenson and David S. King, and Elder D. L. Roberts. Elder Roberts, director of the Mormon Relationships Service for the Boy Scouts of America, will serve as acting secretary.

"The Stick of Joseph," a filmstrip telling the story of the Book of Mormon, was announced as ready for distribution for use by the full-time missions of the Church.

**28** EAST LETHBRIDGE (Canada) Stake created from portions of Lethbridge Stake, with Elder Grant Goddard Woolley sustained as president and Elders Elmo E. Fletcher and J. Owen Steed as counselors. Lethbridge Second, Barnwell, Rosemary, Brooks, Taber First and Second wards, and the Burdett and Monte branches comprise this stake with a membership of 2888. Remaining in the Lethbridge Stake, with a membership of 2885, are the Lethbridge First, Orton-MacLeod, Claresholm, Picture Butte, Diamond, Calgary First and Second wards. The stake presidency includes President Octave W. Ursenbach and his counselors, Elders Francis C. Russell and Reed C. Ellison. Elder Mark E. Petersen of the Council of the Twelve and Elder Alma Sonne, Assistant to the Council of the Twelve, effected this organization.

President Stephen L. Richards of the First Presidency dedicated the chapel of the Brigham City Fourth Ward, North Box Elder (Utah) Stake.

**31** CHANGING of the girls' program of the Church from a January-to-January basis to a June-to-June basis was announced by General President Bertha S. Reeder of the Young Women's Mutual Improvement Association. The new ruling will become effective June 1, 1952. For the calendar year 1951 and the first five months of 1952 special rules are in effect.

Creation of Mt. Rose Ward, Reno (Nevada) Stake, from portions of the Reno Ward, announced, with Elder Nathan T. Hurst sustained as bishop. Bishop Robert J. Jamieson continues to lead the Reno Ward.

Creation of Sparks East Ward, Reno (Nevada) Stake, from portions of the

Sparks Ward, announced, with Elder George F. Tonini sustained as bishop. The Sparks Ward, now Sparks West Ward, continues under the leadership of Bishop Vincent Keele.

November 1951

**1** ELDER Spencer W. Kimball of the Council of the Twelve dedicated the chapel of the Mexico (Missouri) Branch, Central States Mission.

**4** ELDER Spencer W. Kimball of the Council of the Twelve dedicated the chapel of the Oklahoma City Branch, Central States Mission.

President Bruce R. McConkie of the First Council of the Seventy dedicated the chapel of the Sutherland Ward, Deseret (Utah) Stake.

**6** ROUGH grading of the area contiguous to the Los Angeles Temple site began.

**11** ELDER Mark E. Petersen of the Council of the twelve dedicated the chapel of the Cleveland Ward, Emery (Utah) Stake.

Morningside Park Ward, Inglewood (California) Stake, created from portions of the Inglewood Ward, with Sanfred W. Elleson sustained as bishop. Elder Robert M. Smith was sustained as bishop of the Inglewood Ward.

Elder Spencer W. Kimball dedicated the chapel of the Hutchinson (Kansas) Branch, Central States Mission.

**12** FIRE destroyed a portion of the chapel of the Baldwin Park Ward, Pasadena (California) Stake.

**14** THE appointment of Mrs. LaVerne Jensen Stallings to the general board of the Young Women's Mutual Improvement Association, announced.

The appointment of Mrs. Helen Barker Evans to the general board of the Primary Association, announced.

**16** SWISS and German members of the Church met in the Assembly Hall on Temple Square to mark the final event of the centennial year of the bringing of the restored gospel into their homeland.

**18** SECOND Assistant General Superintendent David S. King of the Young Men's Mutual Improvement Association began a series of radio lectures on the Church radio hour broadcast by KSL at 9:00 p.m. The title of his series is "Today's Need for Dynamic Faith."

# Beauty

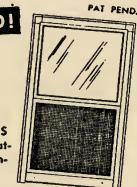


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## APPOINTEES TO Y.W.M.I.A. GENERAL BOARD



Iva Lou Peterson



La Verne Jensen  
Stallings

Joseph W. Stallings on December 23, 1926.

In 1934 she was with the winning cast from her California ward in the last year of Churchwide M. I. A. drama contest. For the next seven years she was a member of the KSL Players and has been active in other theater groups.

The poetry from her pen has found a welcome place in both *The Improvement Era* and *The Relief Society Magazine*. She was the winner of the 1941 second prize in the annual Eliza R. Snow poetry contest sponsored by the Relief Society.

She is the mother of two sons. At this appointment to the general board she was the speech director of the Y.W.M.I.A. of the Monument Park Stake in Salt Lake City.



Alice Miriam C. Christensen

**I**VA LOU PETERSON, who has served as manager of the Brighton M.I.A. Girls' Home, has been appointed to the general board of the Young Women's Mutual Improvement Association.

Miss Peterson was born at Declo, Idaho, a daughter of the late Carl Julius Peterson and Stella Barham Peterson. Following her graduation from Wendell, Idaho, high school, she attended the Southern Idaho College of Education at Pocatello. She was graduated from the Colorado Training School of Nurses as a registered nurse.

In November 1946 Sister Peterson answered a mission call and served in the Southern States Mission. Returning from her field of labor in the summer of 1948, she enrolled at the University of Utah to complete her requirements for a bachelor of science degree in physical education.

She is now a member of the faculty of the Murray High School, serving as dean of girls and also teaching health and education classes.

Always active in the Church, she has served in auxiliary organizations in Idaho, Colorado, and Utah wards and stakes. She has been assigned to the recreation committee of the general board.

**M**RS. LAVERNE JENSEN STALLINGS, who has been assigned to the speech committee of the Young Women's Mutual Improvement Association general board, has a lifelong record of activity in the Church and its auxiliary organizations.

She was born in Logan, Utah, a daughter of N. Andrew Jensen and Julia Dorius. Following her graduation from the L. D. S. University, she did college work at the University of Utah, the Arizona State Teachers College, and the University of California at Los Angeles. She married

**M**RS. ALICE MIRIAM CHRISTENSEN has been appointed to the Bee Hive committee of the general board. She is the daughter of Highland Stake Patriarch Alexander R. Curtis and Genevieve Raine Curtis, who is the only woman member of the Salt Lake City board of education. She is the wife of Milton R. Christensen.

Mrs. Christensen has a long record of service in Church activities, especially in the Sunday School and Mutual. She was a member of the Highland Stake Y.W.M.I.A. board for ten years, and was activity counselor in the Highland Stake Y.W.M.I.A. presidency. Recently she has served as Gleaner leader first in the Stratford Ward, and currently in the Parleys Ward Mutuals.

She is a graduate of the old L.D.S. University and the University of Utah. She has been active in Parent-Teachers' Association work. She and Elder Christensen are the parents of five children.

# FELSO

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Above: Junior Gate Leg Model 582.  
Right: Tele-Party Table Model 580. Both are 30" x 46" opened, closing to 18" width.



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# There Will Be TOMORROW

By DOROTHY P. ALBAUGH

that it couldn't be. But there was even a garden. This newfangled idea of garden therapy, for well-meaning women and gullible invalids. Well, they couldn't catch him on that. Maybe it worked with fellows who hadn't gardened before. But he had made gardens; had done all the work himself, with his strong, slender, artist's hands. They couldn't inveigle him into weeding or putting in bean poles.

**H**E took a path that skirted the garden. The project was unfinished, and it was still in the wild here—shady and swampy, with tangled vines, and a piece of broken stone wall. Suddenly, sheltered by the wall, and almost hidden in the tangle of briars, he found them! Lilies, small, white, bell-shaped, in their protecting leaves, with the fragrance of paradise!

Crushed hands outstretched, he parted the briars, never feeling when they tore at his flesh and his clothing. He dropped to his knees and bent over them, breathlessly. His stiff, swollen fingers closed around the slender stems, picking, picking, like a man parched with thirst, who suddenly reaches an oasis. And then, that was all, and he looked at the flowers in his fingers—at his fingers that had closed, and opened, and closed again. Fingers that could close again around a flower stem, around a pencil, or a paintbrush.

He sat on the old gray wall and wept. Wept because, suddenly, he knew that there would be tomorrow!

## HANDS

By Gene Romolo

**W**IND has power to generate great thought  
And voice to make all thought articulate,  
But hands possess a magic that has brought  
Largess beyond the mind to estimate.

Hands endowed with potency to bless  
Have helped the lame to walk, the blind to  
see,

JANUARY 1952



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## "MEET ME AT MUTUAL"

SOMETHING new and challenging has been added to the ever-stimulating M. I. A. program! Planned to include the entire ward family, the program for January 22 is such that it will interest Bee Hive Girls and Scouts as well as Explorers, Mia Maids, Junior M Men and Junior Gleaners, M Men and Gleaners, and Special Interest. Moreover, "Meet Me At Mutual" night is to welcome every ward resident, whether or not he is a Latter-day Saint.

Geared to a 1952 world in which things happen with near-perfect timing, the Mutual will include a well-timed program which will include lesson work with a special punch in each department. Thus, each person who attends will find material suitable to his own age level and vital to his particular interest. Model lessons will be presented; an extra special assembly program has been prepared; and super-fun is scheduled after the class sessions—all to prove that Mutual is fun!

Every member of the Church should circle the calendared date, January 22, to be sure that he himself attends Mutual and also to remind himself that he should extend special invitations to his neighbors and friends to assure their attendance on "Meet Me At Mutual" night. Many announcements will precede the evening in the communities where wards are situated: Radios will an-

*By Marba C. Josephson*  
ASSOCIATE MANAGING EDITOR

nounce it; placards and banners will proclaim it; Mutual officers and teachers will blazon it; and everyone will be primed for a good time. The program will be such that it will make visitors want to come again, and members to keep their attendance regular.

The significant reason behind "Meet Me At Mutual" evening is to alert every Church member to the value of constructive lesson work and wholesome, spiritualized recreation as opposed to a laissez-faire system of merely meeting in groups and indulging in what has often been cleverly called "wreck-reation" with much wasted time and energy. In the Mutual, sound activities such as drama, speech, dance, and music give creative release to youth's energies; at the same time the classwork builds ideals to carry young people through life with the sound discussions of lesson material. The discussions will also reinforce the ideals and standards of older folk who attend Mutual and help them remain true to that which they know to be right.

When Brigham Young organized the Mutual Improvement Associations, he had very definite ideas of what he wished these auxiliaries to accomplish. He gave the charge that they should reinforce the teach-

"Look In"

January 22, 1952

on your ward

MUTUAL

to see a

### MODEL MUTUAL IN ACTION!

ings of the Church and that they should provide an opportunity for young folk to gain a testimony of the gospel through actual participation in such activities as would reinforce gospel principles. The same need exists today. This long-range aim of Mutual should never be forgotten by those who attend as well as by officers and teachers, for it is the ultimate aim to bring into activity and give the gospel message to every member or potential member of the Church. If people live the gospel, they will have rich experiences which will enable them to build better lives and keep close to the Lord in their recreation as well as in their worship.

Strangely enough, it is in looking for recreation that most people are led astray. In a search for pleasure, they too frequently lose sight of lasting happiness. In the delight of the moment, they lose the glowing satisfaction that results from worthwhile recreation. "Meet Me At Mutual" will indicate ways in which lasting happiness can be attained through leisure-time activities.

In the mission field presidents as well as missionaries have found the Mutual to be a great missionary force. Investigators come to Mutual, engage in classwork and activities, begin by playing and end by praying, through having gained a testimony of the truthfulness of the gospel. Can we at home do less than make the M. I. A. function in the lives of ward residents?

We in the wards and stakes of Zion should assume some responsibility in letting those around us know what the Church has to offer them in lasting enjoyment here and eternal happiness hereafter. January 22, 1952, is the entering wedge when we can bring all the ward family together for profit and fun!

"Meet Me At Mutual" is a challenge to every Church member to show his own missionary zeal, his interest in his neighbors, and his love for the Church!

To  
Emerson  
And  
Thoreau

*By*  
*Evelyn Wooster Viner*



—Ray Atkeson

*F*OOTPRINTS were left with hesitation on trackless white;  
Ice diamonds, whose scintillating, brilliant light  
Was thrown toward the unsheathed sun from blades of grass and  
bended trees  
Where cymbals clashed with tiny sound to measure breeze.  
And man, an alien in this tranquil scene, his breath ice-curled,  
Amid the glitter and the whiteness of a frosted world,  
Beheld with solemn awe lest some faint human sound  
Should break the dazzling peace that held the earth firm bound.



### WINTER SLEEP

By Mildred Goff

THE mountains put white featherbeds  
Of fluffy clouds beneath their heads.  
They draw across their bony knees  
A covert of green pine trees  
And drowsily, from head to toe,  
Pull up a counterpane of snow  
To snuggle under, soft and deep,  
And settle for their winter sleep.

---

### GREETINGS

By Julia W. Wolfe

IF you come cheerily,  
Here shall be zest for you;  
If you come wearily,  
Here shall be rest for you.

If you come borrowing,  
Gladly we'll lend to you;  
If you come sorrowing,  
Love shall be shown to you.

Under our thatch, friend,  
Peace shall abide for you;  
Touch but the latch, friend,  
The door shall swing wide for you.

---

### SUMMER'S BRAILLE

By Alma Robison Higbee

THE boy had walked the young and green  
Months over,  
When summer was a kite above his head,  
With each day flying, bright as wings of  
plover;  
Now winter walked the fields with grizzled  
head,  
And the stream was sleeping in its crystal  
bed.

Still, coming home from school was fun  
and laughter,  
And he loitered just a little on the way,  
Then sneaked off to the barn; beneath the  
rafter  
He would nestle deep in clover hay,  
And no hint of winter ventured where he  
lay.

Here, with the corn-sweet breath of stamping cattle,  
And the squishy sound of milk within the  
pail,  
He listened to the pigeon's noisy tattle  
And in the clover fragrance, sought his  
grail,  
And read, with memory's fingers, summer's  
braille.

---

### TRYST

By Marian Schroder Crothers

THIS is the sleeping time;  
Across the barren, garnered fields  
The wind drifts mournfully;  
The leafless trees, no green reveal.  
Clutched fast in winter's icy grasp,  
The brown earth, weary, grimly sleeps,  
Dreaming of bitter cold and snow,  
Until her tryst with spring, she keeps.

### WASTED TALENT

By Iris W. Schow

IN WINTER the aspen tree's dazzling sheen  
Is an armor of silver; her May Lincoln  
green  
Is vivacious with emeralds; each autumn  
she snakes  
A crop of gold coins which she flauntingly  
wears.  
With such a grand penchant for garnering  
loot,  
What a pity the aspen can never bear  
fruit!

---

### NIGHT OF SNOW

By Pauline Havard

THERE was a whisper in the night.  
A little sound so like a sigh,  
I rose and found the earth was white;  
A wand had touched the winter sky,  
For there I saw the fairy-hosts  
In shoes of gleaming thistledown,  
Alighting fast on white fence posts  
And roofs of an enchanted town.

So does all loveliness unfold.  
Needing no fanfare to impart  
Such miracles to those who hold  
In readiness a watchful heart!

---

### THIRTEEN

By Bessie Saunders Spencer

SOME will remember him  
For his mischief—  
For spitballs and pulled hair  
And erasers hurtling  
Through the air.  
I shall recall him  
Showing such tenderness  
Few may know—  
Lifting two blind birds  
From the drifting snow!

---

### REMEMBER THEN

By Pansy H. Powell

REMEMBER, God.  
The prayers I used to say  
For others' sons  
When bombs were bursting at Ypres  
Among the guns?  
I had no children then!

Remember, God,  
The men on Iwo's stone?  
Their pain was shared.  
I prayed as if they were my own  
That they be spared.  
My only son was ten.

Remember, God,  
For now I cannot speak  
But only feel.  
Before my need all words are weak.  
Here as I kneel,  
O, God, remember then!

### IF IT BE SO

By Elaine V. Emans

NOW is this I—who thrilled to see the  
dance  
Of first snowflakes beginning, who delighted  
In winter even more with its advance—  
Straining the eyes a bit, as one near-sighted,  
For spring to come around the farthest  
hill?  
Am I who listen hard for feathered friends,  
Who haunt the garden for one daffodil,  
Knowing with finding it the winter ends,  
The one for whom the world of crystal was  
Too evanescent many a shining hour?  
If it be so, and certainly it does  
Appear to be, say not that I adore  
The winter less but say it is because  
I love the spring, soft following after, more.

---

### SNOW BLOSSOMS

By Lucile Coleman

RARE flowers blossom in December  
On my windowpane,  
Lace-delicate, though in the sun  
I search for them in vain.

Oh, how retard their hasty visit,  
Retrieve their dream of spring?  
Who can decorate a room.  
With such a transient thing?

It seems as though a miracle  
Was truly visioned here,  
A garden full of happiness  
Grown from winter's tear!

---

### WINTER ROOM

By Catherine E. Berry

BLOW out the lights  
And let the gloom  
of winter dusk  
pervade the room.  
Turquoise, coral,  
sapphire, and onyx  
blend in the mist.  
And where the shadows  
softly drift,  
spirals of moonlight  
slowly sift  
pale, white magic  
of winter's night,  
gilding the room  
with silver light.

---

### YOUNG WOODWORKER

By Anobel Armour

OLD boards can be just anything  
A fawn-brown boy want boards to be,  
For he can shape himself a boat  
Or swing a birdhouse from a tree,  
Having a talent in his hands  
Which goes as deep as life itself  
And is a richer thing than shows  
In tools used on a workday shelf—  
Perhaps because God lived and spoke  
Through One who smoothed an oxen yoke.

THE IMPROVEMENT ERA

# HAPPINESS

*and the New Year*

*By President David O. McKay*

**F**EW OF US, perhaps, stop to consider the inner implications of the happiness we hope the New Year will bring us. The secret of happiness lies within each of us, side by side with our resolutions and desires. It never comes from without. It cannot be stolen; it cannot be purchased. It is above price. It is true that wealth and friends and material success may make it the brighter when it is already shining within, but when it is not in the heart, all outward contributions are like paint and powder on the sallow cheek, the mere semblance of the thing desired.

"Nae treasures, nor pleasures,  
Could make us happy lang;  
The heart ay's the part ay  
That makes us right or wrang."

One source of happiness springs from the realization of having accomplished something worth while. Misery springs from the realization of having failed to accomplish something worth while. The accomplishing of a fixed determination in the quest for truth and nobility of soul always produces happiness. Failure and vacillation always bring corresponding unhappiness. One is like the godly sorrow that worketh repentance to salvation not to be repented of; the other, like the sorrow of the world that worketh death.

Too many are not willing to pay the price of a happy New Year. They drift along aimlessly, hoping that peace and comfort will come to them as does the sunshine on a summer day. They forget that rain, hail, snow, and the biting frosts of winter come in the same way. He who would possess happiness must pay the price of effort. "It is one of the laws of life that each acquisition has its cost." A muscle can be developed only by physical activity. Spiritual growth comes only by spiritual en-

deavor. And happiness is realized only through righteous desires and worthy accomplishments.

What sublime peace, what infinite power must have filled Christ's soul when, toward the close of his earthly mission, he could say, "I have overcome the world!" Oh, how great the distance between the heights of his sublimity, and the depths of the degraded soul, drifting in the slime and filth of indulgence, blindly thinking, if he thinks at all, that happiness is allied with physical gratifications!

True happiness is found in living the Christ-like life—on Monday, as well as on Sunday. He who is virtuous only at intervals proves that his pretended virtue is but a sham. Such a person lacks sincerity, the foundation of a true character, without which happiness is impossible. He who is seeking for happiness alone seldom finds it, but he who lives, that is, who loses himself, to give happiness to others, finds that a double portion has come to himself.

Membership in the Church of Jesus Christ of Latter-day Saints carries with it the responsibility to overcome temptation, to battle error, to improve the mind, and to develop one's spirit until it comes to the "measure of the stature of the fulness of Christ." Habits of intemperance and of sensual pleasure should have been buried in the waters of baptism. What folly to permit them to return when one realizes that not happiness but misery is allied with indulgence in sin!

Truly the happiest man is he who not only resolves, but also succeeds, with the help of the Lord, in adding to his "faith, virtue; and to virtue, knowledge;

"And to knowledge, temperance; and to temperance, patience; and to patience, godliness;

"And to godliness, brotherly kindness; and to brotherly kindness, charity.

(Concluded on following page)

## THE EDITOR'S PAGE

(Concluded from preceding page)

"For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

"But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.

"Wherefore the rather, brethren, give diligence to making your calling and election sure: for if ye do these things, ye shall never fall:

"For so an entrance shall be ministered unto you abundantly in the everlasting kingdom of our

Lord and Saviour Jesus Christ." (II Peter 1:5-11.)

Undoubtedly somewhere on the scroll that the New Year brings, there will be made marks of disappointment, discouragement, difficulty, perhaps sorrow; but we shall try to meet these with unfaltering determination, relying upon God to strengthen us in weakness, to give us fortitude in trial. Thus overcoming what we can and bearing bravely what we must, we shall experience the joy of mastery akin to that which Jesus felt when he said:

"... be of good cheer; I have overcome the world." (John 16:33.)

## DOES TEMPLE MARRIAGE REDUCE DIVORCE?

**D**IVORCE has become in the United States a national disgrace. Marriage vows are being lightly taken and as lightly broken. In some circles of society men and women are proud of their record of marriages and divorces. This is wrong, very wrong! There may be an occasional justifiable cause for divorce, but people should enter marriage with a view of a lifetime of association, in the midst of the problems of life, personal and social. This scandalous condition is largely due to the forgetfulness of the meaning of love—the eternal, divine impulses which rise above the trivialities of life. Married life should not be undertaken unless love is to be the mentor—a love to which the small differences in life count as naught in the preservation of love.

In discussing the divorce evil, the minds of Latter-day Saints are turned towards temple marriage—the marriage which seals for time and eternity and which endures forever. Ordinary observation of the people around us shows that those who have enjoyed temple blessings live more happily, perform their duties in and out of the Church more faithfully, and are the more dependable citizens in any community. Undoubtedly there is less divorce among them.

Some years ago, as partly recorded in THE IMPROVEMENT ERA of October 1948, an attempt was made to determine whether temple marriage is a deterrent to divorce. This has been continued, now involving widely-scattered localities and personalities. It was decided to select one year and to study the conditions of those married in that year. The year 1936 was chosen. It was far enough away from the present to expect married people to have settled down in peace or otherwise. Moreover, those married in 1936 have passed through the war period when divorce became popular.

Three temple areas were chosen: Salt Lake,

*By John A. Widtsoe*

OF THE COUNCIL OF THE TWELVE

*Evidences*

*AND*

*Reconciliations*

CLXI

St. George, and Arizona. The attempt was made to trace all Latter-day Saint marriages in those areas, in and out of the temples. The marriages fell into three classes: 1. married in the temple, 2. married by Church authorities outside of the temple (by bishops and stake presidents), and 3. married by civil authority only. The present status of about thirteen percent of the marriages could not be found; but eighty-seven percent were found, and their marriage status learned. The results were approximately the same in all three areas, so the findings must be reliable. Combining the results from all three areas it was found that of those married in the temple, 83.9 percent were active to some extent in the Church, while of those married by Church authorities, but outside of the temple, only 46.0 percent were active in the Church, and 37.6 percent of those married by civil authorities were active in the Church. Temple marriage clearly leads to an orderly, faithful life in the Church. It may well be gathered from these figures that those who have had the faith and wisdom to marry in the temple are carrying forward the work of the Church.

Among those married in the temple, 6.4 per-

*An Answer to the Questions of Youth*

cent couples had been divorced during the fifteen years of the study. However, of those married by Church authorities, outside of the temple, there were nearly two and one half times more divorces, namely 15.6 percent. Among those married by civil authorities the number rose to three times that of temple marriages, namely 19.4 percent. These figures carefully and laboriously assembled

declare that temple marriages are a protection against divorce.

If a man and woman are really in love and want that love to endure, they should fit themselves for marriage in the temple. The temple endowment and the sealing for eternal companionship become powerful means of achieving joy on earth and in the heavens beyond.

## Highlights in the Life of John A. Widtsoe

January 31, 1872	Born at Daløe, Island of Froyen, Norway, the son of John Andersen and Anne Karine Gaarden Widtsoe.	April 23, 1935 to present	Editor of <i>THE IMPROVEMENT ERA</i> .
February 14, 1878	His father, John Andersen Widtsoe, died.	July 20, 1937	Appointed to the first permanent board of governors for the National Farm Chemurgic Council.
April 1, 1881	His mother, Anne Karine Gaarden Widtsoe, baptized.		
October 20, 1883	Sister Widtsoe and her two sons left Norway for Utah.	October 20, 1937	Appointed a adviser, Church welfare plan.
April 3, 1884	John A. Widtsoe baptized at Logan, Utah, by Anthon L. Skanchy. Secretary, deacons quorum. Secretary, priests quorum.	1951	Appointed by Canadian government to investigate possibilities of a Saskatchewan irrigation project.
June 4, 1891	Ordained an elder by John E. Carlisle.		
June 1891	Was graduated from normal course, Brigham Young College, Logan.		
July 1891	Entered Harvard University.		
1893	President of the Boylston Chemical Club at Harvard.		
June 1894	Received his bachelor of science degree ( <i>summa cum laude</i> ) at Harvard.		
September 1894	Employed by Experiment Station, Utah Agricultural College, as chemist.		
	Stake secretary, under Cache Stake presidency, for elders' quorums.		
1895-1905	Member, Cache Stake Sunday School board. Professor of chemistry, Utah Agricultural College.		
August 5, 1898	Ordained a seventy by Elder Brigham Young, Jr.		
June 1, 1898	Married Leah Eudora Dunford in the Salt Lake Temple.		
June 1898	Appointed to the Parker fellowship as a traveling fellow of the graduate school of Harvard.		
August 1898	Sailed for Europe to enter the University of Goettingen, Germany. (Had been set apart as missionary in Germany.)		
Dec. 1898	His first <i>Improvement Era</i> article appeared.		
November 1899	Received his master of arts and doctor of philosophy degrees, <i>magna cum laude</i> , from Goettingen University.		
Jan. 1900	Graduate student at Polytechnicum, Zurich, Switzerland.		
1900-1905	Director of Utah Experiment Station.		
1905-07	Director of the agricultural department of Brigham Young University.		
1906-36	Member, general board, Young Men's Mutual Improvement Association.		
1907-16	President, Utah Agricultural College.		
March 4, 1907	Set apart as a president of the sixty-fourth quorum of seventies, by President Charles H. Hart.		
1912	Member, state board of education.		
1914	President, International Dry-Farming Congress.		
January 20, 1916	Senior President, 132nd quorum of seventies.		
March 17, 1921	Received an LL.D., Utah State Agricultural College.		
June 11, 1921	Appointed President, University of Utah.		
1921 to present	Ordained an Apostle by President Heber J. Grant.		
1921	Received an LL.D., University of Utah.		
January 26, 1922	Member, Board of Trustees, Brigham Young University.		
1923-24	Director, Genealogical Society of the Church.		
Nov. 21, 1927	President, Utah State Historical Society.		
1928	Appointed Church Commissioner of Education.		
July 4, 1929	Member of fact-finding committee of the department of Interior, investigating conditions of U. S. Reclamation Service.		
1933	Set apart to preside over the European Missions of the Church.		
March 29, 1934	The British Mission, long under the same presidency as the European Mission, became a separate organization.		
Sept. 14, 1935	Organized Czechoslovak Mission.		
	Released as president of the European Mission.		
	Appointed Church Commissioner of Education (second term).		
	Appointed Lecturer, University of Southern California, on the program of the I.D.S. Church, for the college year.		

## A Partial but Representative List of Books by Elder John A. Widtsoe

- A Concordance of the Doctrine and Covenants* (1906)  
*Joseph Smith as Scientist* (1908)  
*Geography of Utah* (with William Petersen) (1908)  
*Dry Farming* (1911)  
*Education for Necessary Pursuits* (1913)  
*The Principles of Irrigation Practice* (1914)  
*A Rational Theology* (1915)  
*Anthon L. Skanchy* (Translator and editor) (1915)  
*Western Agriculture* (Editor, with George Stewart) (1918)  
*Gospel Doctrine* (Co-editor) (1919)  
*Federal Reclamation by Irrigation* (1924)  
*Discourses of Brigham Young* (Editor and Compiler) (1925)  
*Success on Irrigation Projects* (1928)  
*In Search of Truth* (1930)  
*Studies in Priesthood* (1930)  
*The Successful Missionary* (1932)  
*Seven Claims of the Book of Mormon* (with Franklin S. Harris, Jr.) (1935)  
*Program of the Church* (1936)  
*The Word of Wisdom* (with Leah D. Widtsoe) (1937. Revised 1951.)  
*Priesthood and Church Government* (1939)  
*In the Gospel Net* (1941)  
*Evidences and Reconciliations* (1943)  
*An Understandable Religion* (1944)  
*Man and the Dragon* (1945)  
*Gospel Interpretations* (1947)  
*How the Desert Was Tamed* (1947)  
*Evidences and Reconciliations, volume 3* (1951)\*  
*Joseph Smith—Seeker After Truth—Prophet of God* (1951)
- \*Volume 2 was *Gospel Interpretations*.

# JOHN A. WIDTSOE

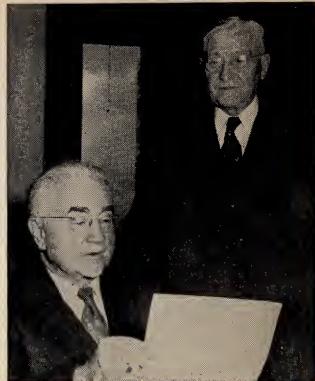
Scientist---

Public Servant---

Friend---

*By Albert E. Bowen*

OF THE COUNCIL OF THE TWELVE



Dr. John A. Widtsoe with the author, Elder Albert E. Bowen.



Dr. John Andreas Widtsoe.

THE LIFE of John Andreas Widtsoe has been so rich in accomplishment and broad in scope that it is difficult to write about it within the limits of permissible space. The difficulty is increased because a mere factual recital might give the impression of extolling the man, which he would not welcome. It is rather the purpose of this article to offer the stimulus of example to all who may feel stirring within them the impulse to high achievement and fulness of living but are timid about embarking upon the venture. Briefly to list his major activities would seem the best way to serve that purpose.

Eighteen hundred and ninety-eight was a signal year in his life. On June First he married Leah Eudora Dunford. Throughout all the years since, the youthful romance has flourished and still blooms today

in all its fresh loveliness. The secret of their happiness is told in the concluding sentence of a story he has written for his family about the coming of love: "Where Leah was, there was Eden. This is the best chapter in the story of my life."

In July he received notice of his appointment by Harvard University, his Alma Mater, to the coveted Parker fellowship with the privilege of foreign study. The award designated him "trav-

eling fellow" of the graduate school and right well did he justify that designation.

In October he began his studies in the celebrated Georg Augustus University of Goettingen, Germany. By the following June (1899) he had completed his doctor's thesis. In November of the same year he took the faculty examinations and was awarded the degrees Master of Arts and Doctor of Philosophy with highest honors. He was then only twenty-seven.

He had gone to Europe to seek training in bio-chemistry, often spoken of as the chemistry of life. This falls into two divisions: the chemistry of the carbohydrates and the chemistry of the proteins. The two internationally preeminent men of the day in that field of learning were Dr. Tollenz of Goettingen and Dr. Schulze of the Politechnicum at Zurich, Switzerland. Having studied the carbohydrates with Dr. Tollenz, he put off to Zurich to study the proteins with Dr. Schulze; there he spent the period from January to May 1900. From this intensive beginning has stemmed his lifelong study of human nutrition and his later work on the Word of Wisdom.

From May to August he made London his place of residence but traveled widely in England and on the continent visiting all the notable experiment stations, talking with the eminent men who staffed them, and, indeed, with all others from whom he could extract knowledge. In September 1900 he set sail again for



Brother and Sister Widtsoe in the summer of 1929, during their European Mission days.

America to take up his work as director of the experiment station and professor of chemistry at Utah Agricultural College,\* appointment to which positions he had in the meantime accepted in preference to other flattering, apparently more inviting, and certainly vastly more lucrative offers.

May we digress long enough to remark the contrast between that coming to America and to Utah with the earlier one, just seventeen years before, when as a mere lad, speaking only his native Norwegian tongue, he had come clutching the hand of a widowed mother, without substance and with no other means of subsistence than the natural endowment of an indomitable spirit, a willingness to toil, an aspiration pointing upward to the stars, and the fortitude to endure privation and submit willingly to the sacrifices necessary to make roseate dreams come true.

Such is the man of whom his old teacher, Dr. Charles Loring Jackson, Irving professor of chemistry at Harvard University, wrote as Dr. Widtsoe took up his new duties in 1900:

He is one of the most able men who has come under my instruction, and you should remember that my advanced students are picked men from all parts of the country. He showed remarkable power in his work, and owing to his recent study in Europe is now as well-qualified as anyone in the country for work in physiological chemistry, in fact, I think there is no one in America so well-equipped. With this preparation for his work, and the excellent work he did before he went to Europe, we have a right to expect a most distinguished career for him—one that will be followed with interest and admiration by the whole chemical world. . . . He is a very rare sort of man.

That all happened over fifty years ago. The slender, attractive-appearing young scholar with prominent, full blue eyes today bears the weight of eighty years of unremitting, intensive, intelligently and unselfishly-directed toil. His brown wavy hair, now greatly thinned, has turned to white. But his spirit still is young, and his omnivorous, searching, inquisitive mind, ever darting about in quest of knowledge, seems yet alert and fresh as in youth.

It was nothing to occasion surprise that Harvard University should appoint John A. Widtsoe to the Parker graduate fellowship. He had before won scholarships and honorable recognition for scholarly attainment. When he went to school in Logan,

he was put in the second grade because his tongue was still thick with Norwegian accent. In a week he was advanced to the seventh grade. Under sacrifice he entered the Brigham Young College at Logan at the age of seventeen, from the normal course of which institution he was graduated in June 1891, and in July at the age of nineteen he entered Harvard University, despite the head-shaking of those who knew the family circumstances. It was an unbelievably rash thing that the widow's son should embark on such an impractical, dreamy, intangible venture.

But they did not reckon with the granite-like resolution of his extraordinary mother, Anna Karine Gaarden Widtsoe, who, aided and abetted by her aspiring son, had long since determined in their family council that John, and Osborne, too, his younger and only brother, must be educated. It was in the family tradition. His father, John Andersen Widtsoe, who years before in Norway had died prematurely young, had been a teacher and a scholar.

(Continued on following page)



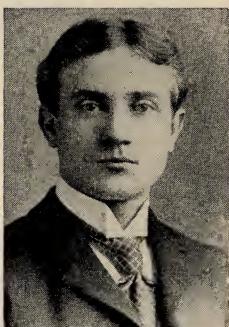
John Andersen Widtsoe, father of John and Andreas Widtsoe.



John A. Widtsoe at the time of his marriage.



Leah D. Widtsoe taken about the time of her marriage to Brother Widtsoe.

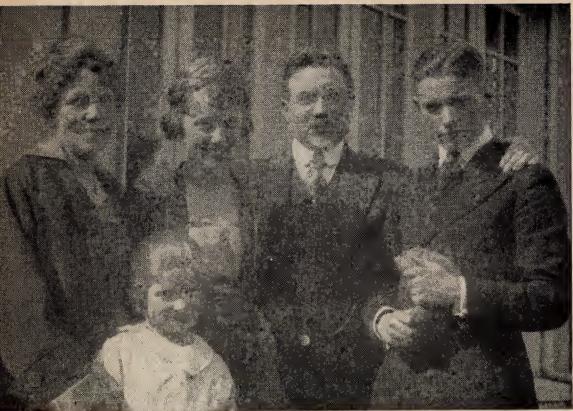


John A. Widtsoe the year he was graduated from Harvard University.



Anna G. Widtsoe and her two sons John A. and Osborne, taken about 1883.

\*Later changed to Utah State Agricultural College.



The Widtsoe family in April 1920 in Salt Lake City: left to right, Sister Widtsoe, Leah Eudora, now Mrs. G. Homer Durham; Anne Widtsoe Wallace; John A.; and Marsel, who died in 1927.



The family in June of 1909: Dr. Widtsoe, Anne, Sister Widtsoe, and Marsel.

## JOHN A. WIDTSOE

(Continued from preceding page)

And now, as immigrants in Logan, through unflagging industry and the strictest frugality the family had acquired a modest home, which could be mortgaged. The widow could ply a little later into the night the needle with which she earned their livelihood. So off John went to Harvard.

By April the next year he had won a scholarship. The next year he won another scholarship. In September of the same year he was honored by election to the presidency of the Boylston Chemical Club, an organization comprising major students and the faculty of the department. In June 1894—after three years' study there—he was graduated from Harvard University with highest honors—*summa cum laude!* This honorary scholastic distinction can be won in two ways: by showing excellent and wide acquaintance in one line of study or for uniform excellence in all subjects taken. Young John Widtsoe won in both. His lifetime habit of wide reading in many fields was paying off.

A Boston magazine published annually a review of the work of the current graduating class, selecting from the various departments a notable production by a member of that department. For the class of 1894, singularly enough, the literary quality of the work was represented by

a selection from the pen of John A. Widtsoe, the immigrant boy who still carried with him to Harvard his Norwegian accent and pronunciation. His English then as now is simple, direct, and always correct. When a word of one syllable will serve, he never employs one of two syllables.

The achievements exhibited in this culled and limited list took some doing. In appraising them, it must be remembered that his preparatory schooling for entry to Harvard was at the Brigham Young College which then offered considerably less than does the ordinary high school of today. But John A. Widtsoe's preparation was not limited by what he received in school. Poor and lean as his purse was, he managed each month to scrape out of his meager pay enough to buy a coveted book which he promptly read. In his diary he records:

"One day I bought a set of Chambers Encyclopedia. It was a tremendous financial venture. But, who should care, when the books contained the world's knowledge for which I was hungry."

He would ransack libraries, too, and he formed the habit, which has never been dropped, of cultivating the friendship of men who read or traveled, and of eagerly drinking up the bits of wisdom or learning that fell from their lips. His list of in-

timates included the poor and lowly as well as some generally thought eccentric or a bit queer. He early learned that there is no monopoly on intelligence and that wisdom may be garnered in unexpected places. The family's first journey to America was briefly interrupted at Liverpool, and John found his way to a museum. In his boyish Norwegian scrawl in his journal of that day he records, "There was more to see than I thought could be collected in one place."

To this day if you travel with him and stop to have your car serviced, you will see him striking off to examine some object that has attracted his attention or plying with questions some loiterer or other person he has engaged in conversation. If you miss him in a town, the place to look is in a library or secondhand bookstore. His thirst for knowledge is insatiable. Small wonder he was graduated *summa cum laude*.

One of the striking characteristics of Dr. Widtsoe is his astonishing versatility. This writer is fully convinced he could have been eminently successful in any line of endeavor he might have chosen, including business or finance. His wise budgeting and prudent expenditure of vast sums as administrative head of the Experiment Station, the Agricultural College, and of the University of Utah

amply demonstrate that every dollar spent yielded manifold returns. But he has never loved money. When he was graduated from Harvard, four widely varying positions were open to him. He could have remained as a teacher at Harvard, or become research chemist for a great national and international industrial enterprise (Incidentally, the man who took the position is a multiple millionaire), or he could have joined the editorial staff of an important national magazine. Lastly he could go back to the Agricultural College at Logan as teacher of chemistry.

Right there John Widtsoe had to make some decisions. First, he had to decide whether he wanted to be a writer or a scientist. There was a strong pull both ways. He resolved the conflict upon the basis of his conclusion that his state needed most his services as a scientist. It was devotion and loyalty to the Church which had brought his widowed mother and her two boys out of their native land and loyalty to the people who had become his people that decided among the choices. That is a devotion and a loyalty that has never faltered even under the test of flattering allurements, both public and private.

#### SERVICE TO THE LAND

During the three years between Harvard and Goettingen, he was professor of chemistry and chemist for the Experiment Station at the Utah Agricultural College. These were busy years. Wherever John Widtsoe was, there was action. The foundation for the monumental work he did to lift agriculture to a scientific plane was there laid. Somewhere along the line in the course of his wide reading in many fields, he formed the firm conviction that agriculture is the foundation for success of any nation, and he developed an abiding faith in the power of the land.

He traveled widely over the arid and semi-arid lands of western America. Taking note that approximately two-thirds of the land surface of the earth falls under one or the other of these classifications, his restless mind was soon busy with the question whether the vast reaches of land for which there was no water must forever remain non-productive. Dr. Widtsoe, no mere abstract investigator, realized that even with the most

painstaking research for the discovery of a truth the task is only half done when the discovery is made; it must find practical application to the satisfaction of human wants. As a mere inert piece of knowledge it has little value. A good scientist or any other creative worker needs a highly imaginative quality of mind, capable not only of creating in fancy an image of the thing he seeks but also of projecting the vision out to far horizons and beyond into the realm of shadow and seeing in the dim mists its possible relationships to and influence upon the course of the human race.

Returning from his European experiences, advantaged by his position as director of the Experiment Station, Dr. Widtsoe saw visions of the blessing to humanity which would flow from making the waste places fruitful. Having well-formed theories, he attacked seriously the job of submitting them to scientific tests. Satisfied by laboratory experiments with his theory that under proper observances of governing laws, crops could be profitably grown under quite low rainfall, he published his first treatise on dry farming which was for the first time, so far as known, put on a scientific basis. The effect was electrical and worldwide. The college and the station were put on the map. From almost every na-

tion men called at Logan to inspect the work. Young men trained there under Dr. Widtsoe's tutelage were employed both in the United States and many foreign countries. After ten years of study he published his book on dry farming which was promptly translated into French, Italian, and Spanish—languages of three countries with large land areas to which water could not be taken.

Basically the same principles, namely, the relationships among water, air, and earth, are involved in both irrigation and dry farming studies, scientifically conducted. Experiments in both fields accordingly were carried on simultaneously. Government and State aid were obtained authorizing dry farm and irrigation experimental stations to test the practicability of laboratory findings.

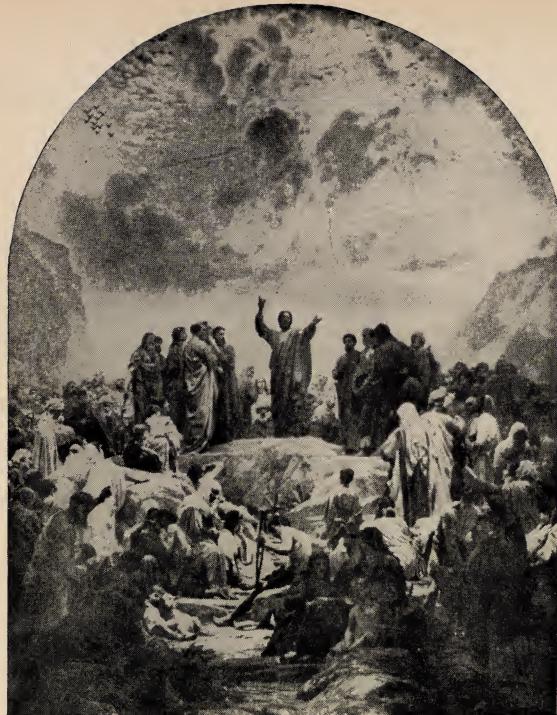
Oddly enough, irrigation, though a very ancient art, had so far as known never until 1900 at the Utah Station been subjected to scientifically controlled experimental study. Several new laws were discovered and many quite revolutionary findings were made. As the result of long study he wrote a book on irrigation which met with a reception comparable to that accorded his book on dry farming. It likewise has been translated into several languages and is to be found in many

(Continued on page 30)

The most recent photograph of the Widtsoe family, taken about 1946: left to right, front, Joanne Wallace Koplin, Doralee Durham, Elder Widtsoe, Carolyn W. Durham, Sister Widtsoe, and George Homer Durham, Jr.; (back) G. Homer Durham, Eudora W. Durham, John Widtsoe Wallace, Anne W. Wallace, and Margaret W. Wallace.



# "Men Shall



The Sermon on the Mount

—H. Orlick

THE MATTER we discuss briefly this Sabbath morning I trust shall not be considered as too far removed from practical application to command your interest. The subject of this discussion was suggested by an episode in the early ministry of our Lord, and the title is taken from the memorable words addressed to his adversary on that occasion.

It will be recalled that soon after his baptism by John in the waters of Jordan, Jesus retired into the wilderness where he sought communion with his Father. During this period of voluntary seclusion, he engaged himself in prayer and fasting. At the end of forty days, during which his body had been without bread or other physical sustenance, the tempter appeared and challenged him to exercise his divine power to provide food for his famished body, with these words, "If thou be the Son of God, command that these stones be made bread." (Matt. 4:3.)

Suffering though he was from extreme physical weakness induced by prolonged hunger, the Master quickly discerned the treachery behind the tempting suggestion and the danger of providing bread on the terms proposed. Knowing that the strategy of the tempter's challenge would mean the provision of physical sustenance alone, to the exclusion of spiritual requirements, Jesus immediately replied, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (*Ibid.*, 4:4.)

During forty long days he had been constantly aware that not only does the body of man need bread, but also that the spirit of man needs God. Even without bread during an extended fast, communion with God sustained the Son of God, though he suffered the throes of hunger like unto a son of man.

Later in his ministry, Christ was to remind his disciples that the soul of

man was worth more than bread, more even than the wealth of the world. He said to them,

For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? (*Ibid.*, 16:26.)

A man's soul is too exorbitant a price to pay for bread alone, even if the whole world is his loaf.

A MAN'S worldly wealth may determine his social standing, which side of the tracks he will live on, which school his children will attend, which golf club he will belong to, the horsepower of his car, and which pew he will occupy in his church; but it is not the sole determining factor as to the fulness of his life. That is determined not by his material possessions, nor by his lack of them, but by his living by the words that proceed out of the mouth of God.

The supreme joy of living cannot be measured by a man's financial rating. It can be measured only by his willingness to accept a divine influence as the controlling force in his life. Neither the millionaire nor the pauper can live by bread alone, but both can live and enjoy living to the fullest degree if they will accept the spiritual influences that sustain the soul of man.

In unfurnished, thatch-roofed huts in the South Seas I have witnessed greater peace of mind, more happiness and contentment, enjoyed by simple natives than exists in too many of the luxuriously appointed mansions of the rich.

In the humble native hut man is not existing by bread alone. The words of God play a great part in the program of his living. Each day is commenced by invoking the blessings of heaven upon himself and his family, and at the close of each day prayers of gratitude are offered for blessings received.

His profound knowledge of sacred books, which may be the only literature translated into his native tongue, is his most prized possession. The great value he places upon divinely-inspired literature may be appreciated when one hears him say these words about his European brother: "When the white man came to these islands,

# Not Live By Bread Alone”\*

*By Matthew Cowley*

OF THE COUNCIL OF THE TWELVE

we had the land, and he had the Bible. Now after a hundred years he has the land, and we have the Bible, and we are still richer than he.” His bread gives sustenance to his physical being only. The words of God give life to his soul.

ON THE other hand, in the homes where there is an abundance of the material things that gold will provide and where divine principles are rejected—where man is striving to live by bread alone—there may be an excessive gratification of physical appetites, but there cannot be a fullness of living.

There is deep damnation in the possession of gold without God.

The sorrow, the fear, the frustration and confusion which beset men all about us may be traced to an impulse, which is not restrained, to live by bread alone. Disruption of family ties, moral degeneration, addiction to the use of stimulants and narcotics, dishonesty in dealing with one's fellow men, and all other manner of crimes and vice are the natural concomitants to a bread-alone diet.

If living is not tempered by the divine will, man is not prepared to face unexpected losses of wealth and other forms of adversity. He finds it impossible to step down from living with the Joneses, and his life becomes of so little value that he takes it by his own hand. I need not remind you of the high incidence of suicide which cuts down the lives of men of financial means who thought they could live by bread alone. They simply cannot make the adjustment when the rations are reduced. Neither need I call to your attention the unethical, immoral, illegal, and gangster methods which have recently been exposed by investigating committees, as the means whereby men in both high and low places give their souls

in exchange for the goods of the world. Even their country's soul is considered not to be too high a price to pay.

IF THE individual cannot live by bread alone, neither can the nation. This great country owes its birth and preservation to men who were guided by spiritual values. The Pilgrim fathers who first set foot upon the rugged shores of New England and the great pioneers who conquered the mountains and deserts from the Atlantic to the Pacific were men of God. They survived the hunger and hardship incident to colonizing and pioneering because they were motivated by a quest for God rather than by a lust for gold.

They penetrated the forests and pushed on to forbidding waste lands with confidence that with the help of God they would live, and that



—Religious News Service

without his help they would perish. They broke the scorched earth, turned the virgin soil, planted their crops, and then called upon God to bring forth the harvest. They lived by his words, and he provided them with sustenance.

History records the decline and fall

\*Delivered as a Church of the Air address.

of great nations and empires, both ancient and modern, which have rejected God and denied man the right to live in accordance with his divine will.

The institutions of our own nation, which were founded by men who invoked divine aid, may be lost to future generations if the lessons of history are ignored. If God loses control in the affairs of this great nation, the decline and decay of its structure of freedom and liberty will surely follow. The loss of its soul will be inevitable because ours is a nation which cannot survive on material values alone.

To say that “it can't happen here” is to disregard the destructive forces of evil that are abroad in the land. If credence can be given to recent reports, then never before has the underworld wielded the influence that it does today. Its tentacles are reaching into the vitals of society on every level, into business institutions both large and small, and into both local and federal governments. The complacent attitude of decent people toward these diabolical practices indicates an almost universal rejection of God as the sustaining force in the lives of men.

At another time in the nation's history when men were trying to live by bread alone and were forgetting God, Abraham Lincoln issued a timely proclamation which reads as follows:

Whereas it is the duty of nations as well as of men to own their dependence upon the overruling power of God, to confess their sins and transgressions, in humble sorrow, yet with assured hope that genuine repentance will lead to mercy and pardon, and to recognize the sublime truth, announced in the Holy Scriptures and proven by all history, that those nations only are blessed whose God is the Lord;

And, inasmuch as we know that by his divine law nations, like individuals, are subjected to punishments and chastisements in this world, may we not justly fear that the awful calamity of civil war which now desolates the land may be a punishment inflicted upon us for our presumptuous sins, to the needful end of our national reformation of a whole people? We have been the recipients of the choicest bounties of Heaven; . . . we have grown in numbers, wealth, and power as no other nation has ever grown. But we have forgotten God. We have forgotten the gracious hand which preserved us in peace and multiplied and enriched and strengthened us, and we have vainly imagined, in the deceitfulness of our hearts, that all these blessings were produced by some superior wisdom and virtue of our own. Intoxicated with un-

(Continued on page 62)

# THE WORLD OF THE JAREDITES

## PART V

*By Hugh Nibley, Ph.D.*

ASSOCIATE PROFESSOR, HISTORY AND RELIGION, BRIGHAM YOUNG UNIVERSITY

### CONCERNING DESERET

My dear Professor F.

BY ALL odds the most interesting and attractive passenger in Jared's company is *deseret*, the honeybee. We cannot pass this creature by without a glance at its name and possible significance, for our text betrays an interest in *deseret* that goes far beyond respect for the mere feat of transporting insects, remarkable though that is. The word *deseret*, we are told (Ether 2:3), "by interpretation is a honeybee," the word plainly coming from the Jaredite language, since Ether (or Moroni) must interpret it. Now it is a remarkable coincidence that the word *deseret* enjoyed a position of great ritual prominence among the founders of the classical Egyptian civilization, who associated it very closely with the symbol of the bee. These people, the authors of the so-called Second Civilization, seem to have entered Egypt from the northeast as part of the same general migration that sent the makers of the classical Babylonian civilization into Mesopotamia.<sup>75</sup> Thus we have the founders of the two great parent civilizations of antiquity entering their new homelands at approximately the same time and from a common center—apparently the same center from which the Jaredites also took their departure, but more of this later. What concerns us here is that the Egyptian pioneers carried with them a fully developed cult and symbolism from their Asiatic home.<sup>76</sup> Chief among their cult objects would seem to be the bee, for the land they first settled in Egypt was forever after known as "the land of the bee," and designated in hieroglyphic by the picture of a bee, while every king of Egypt "in his capacity of King of Upper and

Lower Egypt"<sup>77</sup> bore the title, "he who belongs to the sedge (the sign of Upper Egypt) and the bee (the sign of Lower Egypt)."<sup>78</sup>

From the first, students of hieroglyphic were puzzled as to what sound value should be given to the bee-picture.<sup>79</sup> By the New Kingdom, according to Sethe, the Egyptians themselves had forgotten the original word,<sup>80</sup> and Grapow designates the bee-title of honor as "unreadable."<sup>81</sup> Is it not strange that such a common and such a very important word should have been forgotten? What happened? Something not at all unusual in the history of cult and ritual, namely the deliberate avoidance or prohibition of the sacred word. We know that the bee sign was not always written down, but in its place the picture of the red crown of Lower Egypt was often "substituted for superstitious reasons."<sup>82</sup> The substitution was a natural one, for the bee like the red crown was identical with the majesty of Lower Egypt. If we do not know the original name of the bee, we do know the designation of the red crown—the name it bore among other things when substituted for the bee. The name was *dsrt* (the vowels are not known, but we can be sure they were all short),<sup>83</sup> for the founders of Egyptian civilization called their land *dsrt*, and the crown they served *dsrt*. Now when the crown appears in place of the bee, it is sometimes called *bit* "bee,"<sup>84</sup> yet the bee, though the exact equivalent of the crown, is never by the same principle called *dsrt*. This certainly suggests deliberate avoidance: If the Egyptians were reluctant to draw the picture of the bee "for superstitious reasons," they would certainly hesitate to pronounce its true name. The word *dsrt* happens to mean *red* in Egyptian and could safely be used in

that connection but never applied to the bee. A familiar parallel immediately leaps to mind: To this day no one knows how the Hebrew word for God, YHW, is to be pronounced, because no good Jew would dare to pronounce it even if he knew, but instead when he sees the written word always substitutes another word, *Adonai*, in its place to avoid uttering the awful sound of the Name. Yet the combination of sounds *YHW* is a very common verb form in Hebrew and as such used all the time. There are other examples of such substitution in Hebrew, and there must have been many in hieroglyphic which, as Kees points out, is really a kind of double talk.

That the Egyptians deliberately avoided calling the bee *deseret* while applying the name to things symbolized by it and even substituted for it is further indicated by another remarkable fact. The bee symbol spread in other directions from its original home, enjoying a prominent place in the mysteries of the Hittites, the Finnish *Kalevala*, and surviving in some nations in certain Easter rites. In all of these the bee is the agent through which the dead king or hero is resurrected from the dead, and it is in this connection that the bee also figures in the Egyptian rites.<sup>85</sup> Now the original "deseret" people, the founders of the so-called Second Civilization, claimed that their king, and he alone, possessed the secret of resurrection. That, in fact, was the cornerstone of their religion; it was nothing less than "the king's secret," the power over death by which he held his authority.<sup>86</sup> If the bee had any part in the profoundly secret royal resurrection rites of the Old Empire—and how else can we account for its presence in the later and more popular versions of the

royal rites?—it is plain why its real name and office were carefully concealed from the world. I personally am persuaded that the archaic and ritual designation of the bee was *deseret*, a "word of power" too sacred to be entrusted to the vulgar, being one of the keys to "the king's secret."

In certain editions of the Book of Mormon, though not the first, the word *deseret* is capitalized, for the editors have recognized that it is really a title: "which by interpretation is a honeybee," as distinct from the "swarms of bees" which also went along. One might be justified, though we will not insist on it, in seeing in *Deseret* the national symbol or as it were the totem of Jared's people,<sup>88</sup> since the author of our record seems to attach unusual importance to it. Through the prehistoric haze we seem dimly to descry various tribes moving outward in all directions from a common center somewhere to the north of Mesopotamia to plant a common protohistoric civilization in various regions of the earth. And among their holiest possessions is the life-giving bee.

We need not resort to speculation,

however, to make out an interesting case for *deseret*. Let us list the known facts and let it go at that. (1) The Jaredites in their wanderings took with them "a honeybee" which they called in their language *deseret*, as well as "hives of bees." (2) The founders of Egyptian Second Civilization had the bee as the symbol of their land, their king, and their empire,<sup>89</sup> to all of which they also applied the designation *deseret*, or something very close to it. (3) Though they never call the bee itself *dsrt*, the sign which is often "for superstitious reasons" written in its place is so designated. (4) The bee sign was always regarded by the Egyptians as very sacred: "As a determinative," says Sethe, "it is significant to note that it is always placed before any of the others. . . ."<sup>90</sup> As is well known, this honor is the prerogative of the holiest objects only in the writing of hieroglyphic. Its extreme sacredness and its role in top-secret ritual amply explain, nay, all but demand, the suppression of its true name in the reading of texts.

To come down to modern times, it is to say the least a very pictur-

esque coincidence that when the Lord's people migrated to a promised land in these latter days, they called the land Deseret and took for the symbol of their society and their government the honeybee. The Book of Ether is of course directly responsible for this, but it is hard to see how the book can have produced such a striking repetition of history without itself having a real historical basis. *Deseret*, the honeybee, seems quite at home in the twilight world of prehistory (which is, incidentally, exactly where the Book of Ether places it), but the numerous ties and parallels that must establish its reality still await investigation. Suffice it for the present to show that such evidence does exist.

#### "THE JAREDITES AND EARLY ASIA"

A few lines above I suggested that the Jaredites were but one of "various tribes moving outward in all directions from a common center . . . to plant a common protohistoric civilization in various regions of the earth." I was thinking in terms of the latest researches, and it did not occur to me at the time that the picture of the great dispersion is exactly that depicted in the Bible and the Book of Mormon! If we are to believe these, a single civilization was spread throughout the world in the beginning, and historians have now learned that such was actually the case. Scholars no longer argue as to whether Egypt or Mesopotamia was the true founder of civilization, for we now know that both derived their light from a common source, "a world civilization, spread over an immense area and by no means localized in the Orient." "In the beginning at least," writes Professor Moret, "we cannot separate" the various civilizations of the old world, for they are all one.<sup>91</sup> In my recent studies on the ancient state I have tried to show that this amazing unity may be easily accounted for by the fact that all these civilizations trace their origin back to central Asia, whose people and whose institutions have throughout history periodically spilled over into other regions—India, China, Egypt, Europe—there to establish kingly and priestly dynasties. To top it off, Professor Frankfort now tells us that we must include the New World in this Asiatic system, for "in such striking cases as the Early Chinese bronzes, or the designs of Mexican sculpture or

#### SOME INTERESTING EQUATIONS

(Draw your own conclusions)

This sign stands for :

1. The bee.
2. The Kingdom of Lower Egypt.
3. The Land of Lower Egypt.
4. Kingship in general.
5. Divinity.
6. Authority.
7. King of the gods. Godhead.  
(Applied to Pharaoh after the 19th Dynasty)

This sign stands for :

1. The Red Crown of Lower Egypt.
2. The Crown on the head of Re.
3. The King of Lower Egypt.
4. The Lord of the Red Crown, esp. Atum the Creator-god of Heliopolis (identified by some Egyptologists with Adam).
5. The oldest known symbol of sovereignty in the world = Sequence Date 35-39.
6. It first appears at Koptos, where it belongs to the Lady Neith. If the name *Egypt* was derived from *Koptos*, as some scholars maintain, the Lady of Koptos may have been Egyptus.

 is called *dsrt* in the above contexts.

 is called *bit*, but its original name gives trouble.

Some entomologists think it is a hornet, in which case what is the Egyptian word for bee?

 and  may be substituted for each other.

When  is substituted for  it is read "bit" as if it were "bee."

Does this mean that  is the "bee-crown"? Note the antenna!

If this is so then *dsrt* =  also means bee-crown.

## THE WORLD OF THE JAREDITES

(Continued from preceding page)  
of the Northwest American Indians, one must reckon to a greater extent than most of us were hitherto prepared to admit, with the possibility of diffusion from Eastern Europe and the Middle East."<sup>90</sup> A few years ago this would have been high treason to American archaeologists. Now it brings the new world into the old world picture. In the case of the Nephites we can pinpoint the original old world cultures represented. In the case of the Jaredites we can almost do the same, for they came from the same region, to the north of Mesopotamia, that served in ancient times as a veritable martial area for world invasions. That is where their culture belongs, and that is where it fits.

It is still too early to attempt a detailed picture of life in the days of the dispersion. "The archaeology of nomad central Asia is still in its infancy," writes G. N. Roerich. "A new branch of historical science is coming into being, the object of which will be to formulate laws that will build up the nomad state and to study the remains of a great forgotten past."<sup>91</sup> But the general picture begins to take form. Let me quickly sketch for you the rough outline.

The basic fact is space—vast expanses of grassland, woods, and mountains, where hunters and herdsmen have ranged since time immemorial, trespassing on each other's territory, raiding each other's settlements, stealing each other's cattle, and grimly pursuing or escaping each other by turns. In good times the tribes multiply, and there is crowding; in bad times they are forced to invade each other's lands in search of grass. The result is chronic chaos, a condition which has been a standing challenge to the genius and ambition of men with a talent for leadership. Periodically the Great Man appears in Asia to unite his own tribe in fanatical devotion to himself, subdue neighboring tribes one after another, and by crushing all resistance at last bring "peace and order" to the world. The endless expanse of the steppes and the lack of any natural boundaries call for statesmanship in the grand manner, the concept and techniques of empire being of Asiatic origin. For a time one mind nearly

succeeds in ruling the world, but a quick reckoning comes when the Great Man dies: In a wild scramble for the throne among his ambitious relatives the universal empire promptly collapses: Space, the force that produced the super-state, now destroys it by allowing disgruntled or scheming heirs and pretenders to go off by themselves to distant regions and found new states with the hope in time of absorbing all the others and restoring world dominion. The chaos of the steppes is not the primitive disorder of savage tribes accidentally colliding from time to time; it is rather, and always has been, a shrewd game of chess, played by men of boundless arrogance and formidable intellect with mighty armaments at their disposal.<sup>92</sup>

Now to turn to the Jaredites, their whole history is the tale of a fierce and unrelenting struggle for power. The Book of Ether is a typical ancient chronicle—military and political history with casual references to the wealth and splendor of kings. You will note that the whole structure of Jaredite history hangs on a succession of strong men, most of them rather terrible figures. Few annals of equal terseness and brevity are freighted with an equal burden of wickedness. The pages of Ether are dark with intrigue and violence, strictly of the Asiatic brand. When a rival for the kingdom is bested, he goes off by himself in the wilderness and bides his time while gathering an "army of outcasts." This is done by "drawing off" men to himself through lavish bestowal of gifts and bribes. The forces thus won are retained by the taking of terrible oaths. When the aspirant to the throne finally becomes strong enough to dispose of his rival by assassination, revolution, or a pitched battle, the former bandit and outlaw in turn mounts the throne to cope with a new batch of rebels and pretenders. This you will instantly recognize as the biography of the typical Asiatic conqueror. It is a strange, savage picture of nightmare politics that the Book of Ether paints, but it is historically a profoundly true picture. Take a few examples.

In the oldest records of the race we find the supreme god, founder of the state and cult, "Winning his way to the throne by battle, often by vi-

lence against family predecessors, which generally involves horrific and obscene incidents."<sup>93</sup> So much for the antiquity of the system. There is now ample reason for believing that the oldest empires known to us were by no means the first, and that the familiar process goes back to prehistoric times: "Empires must have been formed and destroyed then as they were to be later on."<sup>94</sup> Such empires "were not the result of gradual expansion or development but rapidly became enormous empires under the leadership of a single great man," McGovern observes, "and under the reign of his successors slowly but surely declined," though in many cases they "disintegrate immediately after the death of their founders."<sup>95</sup>

(To be continued)

### BIBLIOGRAPHY

<sup>90</sup>Omitted from text.

<sup>91</sup>We are grateful Moret in this, *Hist. de l'Orient*.

<sup>92</sup>Moret, *op. cit.* I, 173.

<sup>93</sup>A. H. Gardiner, *Egyptian Grammar* (Oxford, 1927), pp. 72-73.

<sup>94</sup>See the speculations of W. Pleyte, "La Guerre," *Ztschr. für ägyptische Sprache* IV (1866), p. 14f; Kurt Sethe, "Über einen vermeintlichen Lautwert des Zeichens der Biene," *Ibid.* XXX (1892), 113-9; Karl Pielh, "La Lecture du Singe (Abeille)," *Ibid.* XXXVI (1898), p. 85.

<sup>95</sup>Sethe, *Aeg. Ztscher.* XXX, 117.

<sup>96</sup>H. Grapow, *Aegypt. Handwörterbuch*, 223.

<sup>97</sup>Gardiner, *op. cit.*, p. 491. The final "t" is the feminine ending, the root being *dsr*.

<sup>98</sup>A. Erman & H. Grapow, *Wörterbuch der ägypt. Sprache*, I, 435.

<sup>99</sup>T. H. Gaster, *Thespis*, pp. 364-367. In his notes on the Telepinu Myth, Gaster points to ties that connect the rites all over the ancient world.

<sup>100</sup>Moret, *op. cit.* I, 75-180, 189, 207-222, 230ff, especially 257 f.

<sup>101</sup>In Egypt "the kings of the North were incarnated in the totem of Buto: a Bee (bit)"; Moret, *op. cit.* I, 178.

<sup>102</sup>Erman & Grapow, *op. cit.* I, 434.

<sup>103</sup>K. Sethe, in *Aeg. Ztscher.* XXX (1892), 118: *Als Determinativ steht es aber, was zu beachten ist, stets allen anderen voran...*

<sup>104</sup>Moret, *op. cit.* I, 12.

<sup>105</sup>H. Frankfort, *Cylinder Seals* (London, Macmillan, 1939), p. 311.

<sup>106</sup>*Trails to Immortal Asia*, p. 123.

<sup>107</sup>For a general treatment of this theme, see Elsworth Huntington, *Maincurrents of Civilization* (N. Y., John Wiley, 1945), pp. 187-207.

<sup>108</sup>C. J. Gadd, *Ideas of Divine Rule in the Ancient East* (The Schweich Lectures 1945; London, 1948), p. 1.

<sup>109</sup>Vernadsky, *Ancient Russia*, p. 27.

<sup>110</sup>McGovern, *Early Empires*, p. 116 f.

**O**N THE walls of our ward chapel are several recently received standard quorum awards. On the uniforms of our Scout troop are more than three hundred merit badges received at courts of honor this year. In our chapel entrance are pictures of thirty-three girls—winners of the girls' award.

From the time we first walk out of junior Sunday School with stars on our foreheads, we are encouraged by badges and "bandolos," by contests and competition, to participate in Church activities. Whenever and wherever the measuring tape can be applied, we are given awards for accomplishment.

Competition of this kind is stimulating. It holds our interest, encourages us to effort. But as we mature, we need to ask ourselves a few questions about awards and us. Our answers may be revealing.

*Do we see beyond the award to true benefits?*

A lad in our neighborhood was promised by his father several years ago that if he would stay away from cigarettes and drink he would be given a new car on his twenty-first birthday. He "won" the car. Today he smokes and drinks.

He was one hundred percent wrong in his perspective.

We need to realize that the reward is *in* performing and serving, *in* developing ourselves and our talents, *in* living the precepts of Christ, not *for* doing these things. Effort and growth enrich us eternally. Awards and cups gather dust in attic drawers. Living precepts of truth merely for a framed certificate (or a colored badge or a new car) is like cutting the lawn with a mower that has no blades—to impress the neighbors.

**C**ONTRIBUTIONS by young people of the Church to *Through the Eyes of Youth* will be welcomed by the editors of THE IMPROVEMENT ERA. Each manuscript submitted will be carefully considered and, if accepted, will be paid for at regular rates.

Articles must be well-written, 800 to 1500 words in length, and written on subjects of vital interest and concern to the young people of the Church. Church standards, ideals, and teachings, of course, must be upheld.

## Through the

# Eyes of YOUTH



## AWARDS AND REWARDS

*By Clark Strong*

*Do our efforts begin and end with the contest?*

If a hundred quartets organize for competition, if three win and ninety-seven lose, if all of them disband until the next contest, there is no real value. But if the same hundred quartets stay together because they love to sing and love to serve, if they perfect their lives and their singing, and if they go throughout the Church to inspire and entertain, the values are lasting.

Contests and awards should make us more aware of our opportunities for self-development and service, not forgetful of them.

*Do we compete—and then envy?*

Have you ever hoped during a road show that the presentation of other wards would be less impressive than yours—ever wished during a quartet or speech contest that others would go flat or perform with less ability than you or your friends—ever been jealous of the winner and complained of the judging?

The better way was exhibited by a group who recently competed in a stake contest. After the quartets performed, the judges left the room to deliberate. One of the quartets began humming a Church favorite. Spontaneously the other singers

moved together and harmonized. The judges returned to announce the winner, but the group went on singing. When the announcement was finally made, there was no ill-feeling—only handshakes and more songs. All went home from that contest closer friends, finer singers, and better Latter-day Saints.

*Are we becoming twentieth century Pharisees?*

If the glitter of awards distorts our sense of values, we may be like the man of wealth who gives only when he is assured a name on a plaque, a picture in the paper, or a public announcement of his charity. Such a man is not generous. He is merely buying publicity.

The Master said, "Let not thy left hand know what thy right hand doeth." A more modern version would be, "Be not puffed up by your tithing and work receipts, your acts of service, your Church-going." To avoid self-righteousness we should try to keep our good works a secret—even from ourselves.

I know a man who has been a financial lifesaver to many convert families who have come here from the old country where he once labored as a missionary. By loans (which usually turn out to be gifts)

(Continued on page 48)



## A CENTURY OF MORMON ACTIVITIES IN CALIFORNIA VOLUME I

(Leo J. Muir. Desert News Press, Salt Lake City, Utah. 1951. Illustrated. 512 pages. \$10.00 for the two volume set.)

**W**e have not as yet read this work as one would read a narrative, but it comes from a long labor on the part of a man who for a lifetime has had his heart in the work of the Church, and who has had his heart in Church activities in California for a large part of his mature life.

It contains a great wealth of historical information from earliest Church beginnings in California, the Sam Brannan era, the Mormon Battalion episode, the San Bernardino project, the individual personalities who have moved through the scenes for more than a century, the missions, the mission presidents, and the stakes and wards which have followed, including thousands of names and dates, scores of pictures of the past and present, and commentaries on policies, progress, and personalities.

The compiler-editor has done a monumental work, which will prove to be a highly useful reference work for those who have been associated with and those who have followed the progress of the Church in California.

Leo J. Muir, the compiler and editor, has himself rendered notable service in southern California as a stake president, as well as serving the Church as president of the Northern States Mission. We congratulate him on the completion of the first volume of this formidable undertaking.—R. L. E.

## HEART THROBS OF THE WEST VOL. 12

(Kate B. Carter. Daughters of the Utah Pioneers, Salt Lake City. 1951. 494 pages. \$3.00.)

**E**ACH year the succeeding volume of this series is eagerly awaited by those who know the worth of *Heart Throbs of the West*. The first section includes the founding of the schools in pioneer communities: the University of Utah, Morgan College, schools throughout the state of Utah, early schools in Idaho, Arizona, and California. "Stories to Tell Your Children" abounds in incidents that will bring pride to descendants of the pioneers who will learn of the sacrifices they made to settle the land. One of the most important features of this new volume is the inclusion of the "Journal and Diary of William Marsden." These original

journals and diaries should be preserved since they furnish rare source material for the histories that will be more accurately written with them available.—M. C. J.

## MY BOOK HOUSE

(Edited by Olive Beaurépaire Miller. The Book House for Children, Chicago, Illinois. Twelve volumes and services. 1951. \$69.50.)

**T**HE newly revised edition of *My Book House* contains in its twelve handsome volumes 773 rhymes, poems, and stories from about one hundred and eighty authors, selected from the everlasting favorites of the world's finest in children's literature. Fairy tales, fables, folklore, legends, and adventure stories from half a dozen continents and half a hundred countries are included. The 27,053 pages are lavishly illustrated with more than 2,000 original drawings made especially for young folk and designed to illustrate the text. The material is well-arranged and beautifully printed.

Volume one begins with the simplest of nursery rhymes; volume twelve contains the stories of the lives of many authors and traces the development of good literature from the days of Chaucer down to the present. In between these two, graded to fill the reading needs and for the mental, emotional, and physical development of a child from infancy through adolescence, is a selection of literature which would grace the shelves of any home.

All of the selections are carefully indexed alphabetically in each volume. There is also a master index of authors, titles, leading characters, and special subjects, with a separate list of references for character-building items. Seemingly every effort has been made not only to entertain and inform the child who reads these volumes but also to carefully guide him down the path which will lead to an understanding of and a love for the best in literature. In times like these when so much that is undesirable reaches the eyes and ears of our children, a higher endorsement could scarcely be given a set of books.—D. L. G.

## PAGEANT IN THE WILDERNESS

(Herbert E. Bolton. Utah State Historical Society, Salt Lake City. 1951. 265 pages. \$5.50.)

**T**HE year the American Declaration of Independence was signed, 1776, two Franciscan priests, Fray Francisco Atanasio Dominguez and Fray Silvestre Velez de Escalante, conducted a memo-

rable expedition from Sante Fe into what is now New Mexico, Colorado, Utah, and Arizona. The primary purpose of the expedition was to explore a possible route from New Mexico to Monterey in California. *Pageant in the Wilderness* is the story of that history-making "Escalante" expedition. The author, who has retraced the trail in person, presents on the first one hundred and twenty-seven pages his own narrative of the trip, then follows the day-to-day Escalante diary, translated and annotated to make for easier and clearer reading. Two large maps accompanying the book permit the reader to trace the route of the expedition accurately.

The book is a scholarly work and a valuable contribution to Utah and Southwestern United States history.

—D. L. G.

## A LETTER TO MY SON

(Ora Pate Stewart, Bookcraft, Salt Lake City, Utah. 1951. 109 pages. \$1.00.)

**T**HIS little book, written out of the heart of a skilful writer who is also a mother, attempts to answer many of the questions that arise, especially in our day, in behalf of the needs of young people of our day. It is so short as to be only of a few hours reading. It would do all Latter-day Saints good to read the book.—J. A. W.

## THE STATE OF ASIA

(Lawrence K. Rosinger & Associates. Alfred A. Knopf, New York. 1951. 522 pages. \$6.00.)

**T**HE world today has become rapidly smaller—and it behooves all who live on it to know about the rest who inhabit it. This book, compiled by Lawrence K. Rosinger from articles by authorities on each of the various sections of Asia, will answer many questions that exist in the minds of thinking Westerners concerning the reasons for the tense situation in Asia. When one recalls that since World War II eight new nations have developed in the Orient, the relative importance of a study of this area becomes of vital importance. Furthermore, many of the essential products and resources for western economy are bound up in this area and in the Near East. As the author states in his introductory chapter, "The old order in Asia was in dissolution, but a new order remained to be created. It was in the basic interest of Americans to play a helpful role in shaping this new order through policies that would promote peace, the extension of freedom, and higher living standards."—M. C. J.

# IN AUSTRALIA— THE BEGINNINGS

A USTRALIA—that great continent “down under” was one of the lands to which the attention of the elders was turned for missionary purposes during the lifetime of the Prophet Joseph Smith. This month of January 1952 marks the centennial of the first known branch.

The first missionary to be sent to Australia was seventeen-year-old William Barrett, who was ordained an elder on July 11, 1840, in Hanley, Staffordshire, England, by Elder George A. Smith of the Council of the Twelve and by Elder Alfred Cordon.<sup>1</sup> Elder Barrett immediately departed for his field of labor. In a letter received in April 1841 by the members of the Twelve who were laboring in England, he reported that he had “arrived safe at Adelaide after a rough passage but had not baptized any persons. Obstacles to the introduction of the work of the Lord are very great.”<sup>2</sup> Elder George A. Smith later testified that Elder Barrett “was enabled to sow the good seed, which afterwards bore fruit.”<sup>3</sup>

In one of his early missionary trips to Scotland, Elder Orson Pratt of the Council of the Twelve had baptized Andrew Anderson. Sometime later, Brother Anderson, dissatisfied with the unsettled economic conditions prevailing in the British Isles at that time, took his family to Australia, obtaining free passage in return for a year’s servitude at moderate wages.

Writing to an old friend and fellow Church member in Scotland late in 1844, Elder Anderson said: “The work of the Lord is moving slowly on here.” For the preceding two winters he had printed handbills similar to those that Elder Pratt had used in Edinburgh several years before. Elder Anderson endeavored to preach every Sunday evening, and in one district he had visited, Wellington, a magistrate had threatened to banish him, but, he wrote, “however, they have never tried as yet.” He went on:

Since I began this letter, I have been called the distance of eighteen miles to

<sup>1</sup>D. H. C. IV: 154.

<sup>2</sup>Idem., IV: 343.

<sup>3</sup>B. H. Roberts, *Comprehensive History of the Church*, IV: 70, note 32.

By Albert L. Zobell, Jr.

RESEARCH EDITOR, THE IMPROVEMENT ERA

baptize a man and his wife; they had written a letter to me, but I did not receive it, so the man came to see what was the reason why I did not come . . . [He said] “One of your brethren came to live with me and my wife in our hut, and has been the means of bringing us out of darkness into the marvellous [sic] light.” . . . We travelled all night and got there at sunrise. . . . As soon as I conveniently could, I attended to the duties [of baptism], and we experienced much of the goodness of God.<sup>4</sup>

Perhaps the modern beginnings of missionary service in Australia can be dated to October 30, 1851, when Elders John Murdock and Charles W. Wandell arrived in Sydney, Australia. They had left their homes in Utah that March, traveling first to southern California, then to San Francisco, where the missionary party separated, some obtaining passage to the Sandwich Islands, others to South America, and these two brethren to Australia.

After obtaining lodgings, they immediately approached a printer and arranged for the publication of two thousand copies of Parley P. Pratt's

<sup>4</sup>*Times and Seasons*, VI: 989-990. (Nauvoo, August 1, 1845.) In this letter Elder Anderson lists the names of ten persons who comprised the membership of the Church in Australia “as far as I know.”

“Proclamation”; two thousand copies of Orson Pratt's “Remarkable Visions”; five hundred hymnbooks; and two thousand copies of “History of the Persecution” of the Saints.<sup>5</sup>

THE following Sunday, November 2, the elders attended an outdoor meeting of the Primitive Methodists on the old race course in Sydney. After the meeting closed, Elder Murdock arose and asked to be heard. When he introduced himself as a missionary of the Church of Jesus Christ of Latter-day Saints, Mr. Moss, the minister, said: “Oh, a Mormon, eh?” and promptly informed Elder Murdock that he himself was the only minister who had permission to occupy the ground that they were standing on for preaching purposes. Then the reverend gentleman hurried away. Most of the congregation stayed and asked for a declaration of principles.

Responding immediately, Elder Murdock briefly but forcefully laid down the first principles of the gospel,

<sup>5</sup>*Millennial Star*, XIV: 459.

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Airview of Sydney, Australia



# CONVERSATION AT DINNER

By Alice Morrey Bailey

Jeanette held every moment of the evening as if it were as precious as the gardenia in her corsage, because it was the last. This was the last time Richard would call for her, the last time he would meet her, both his hands outstretched to hers. They were having dinner in the Emerald Room, and somewhere, somehow, during the evening she must find the words to tell him.

"We'll take this, and this," he was telling the waiter, indicating with his pencil the items on the menu. "And the lady is absolutely not to know what is coming."

Jeanette gave him a sidelong look. "Plotting again! Perhaps I won't like it." That was only one of the dear things about Richard, his delightful surprises.

"I guarantee you'll like it. Who knows better what you will like than I do? I will tell you this, though. It comes from Nova Scotia," and he was off on a word trip of bays and inlets, slim-sailed boats, and picturesque fishermen. "It's all blue and green—blue water and grassy banks, pointed trees and shrubs. The cottages are of slate, and there is a scarlet roof here, a bright red boat there, to point up the coloring. A marvelous place to go. I'll take you there someday."

There it was again! His words made her more aware that the time might be short. For her it was gone already. Never had she known more than she did this minute that she loved Richard, with a love that was as complete as it was hopeless. The same thing must not happen to him. There was a sudden dryness of her mouth, a sudden bleakness that fell over the enchantment. "Richard!" she said.

Richard looked at her quickly. Was there a flash of apprehension in his eyes? But no! They were cool and noncommittal as he leaned back in his chair, but there was an air of watchful waiting about him.

"Yes?" he said finally, and she hardly knew how to begin.

"You are such a good companion," she said and stopped.

He bowed slightly, amusement tilting the clean line of his mouth. Her eyes fell before the level look in his, sliding down the dark sleeve to the smooth brown of his knuckles, the hard slenderness of his fingers. It took courage to go on, but she did it with an air.

"Skiing," she said. The wind in her face on the long slope they had taken together. That was her love for Richard. "No one ever had such a gay companion—such a sporting companion." The words sounded brittle and insincere, but they set the pace. Richard was toying with the saltcellar, tipping it straight up

"I shall never forget the good times we had—the hikes, the ballet, the theater, and the long talks—especially the long talks; we have enjoyed so much together."



so that a little white river poured a mound on the table cloth.

"Music." Symphony music, and two people lost in the magic of sound. Two currents merging with all the little rivulets of melody swirling and eddying about them. Out and beyond, down through the forests and pastoral lands, through the city and beyond, to flow with majesty to the sea. "I never heard music until I heard it with you."

That was sincere enough. Too sincere for the light touch. His eyes met hers for a brief instant.

"Skating," she said quickly and could go on only because the dark fringe of his lashes shadowed his eyes again. He shaped the little mound of salt with his knife-edge. She was really handling this with finesse. It was a way out for Richard, with pride and a light goodbye. What happened to her in the small hours of the night after he was gone was another matter.

"I shall never forget you," she said, and as she went on, all richness faded out. The way became very narrow, the gate very straight, and life seemed to stretch out before her in the grayness of disinterest. Life without Richard! "I shall never forget the good times we have had—the hikes, the ballet, the theater, and the long talks—espe-

cially the long talks; we have enjoyed so much together."

He eyed the little hill critically. "The headboard is too small," he complained.

"The headboard?" Jeanette looked down. He had built a small grave of salt, with a toothpick for the headboard. "Too small?"

"For that fine epitaph. Here lies friendship. With garlands of eulogies. Or shall we always be friends? Would you like that, Jeanette? I could go on writing my gabby letters even after I had picked up the newspaper telling of your wedding to so-and-so, son of such-and-such."

That hurt. "Richard! No!" She could never bear that. It had to be quick. It had to be final. "It was only—"

"It was only because you thought I was falling in love with you, and you wanted to stop me, let me out gracefully. Wasn't that it?"

Suddenly the enormity of her presumption overwhelmed Jeanette. She felt the dull red creep up her cheeks.

"Yes," she admitted truthfully, "because I couldn't see marriage ahead for us. Before it was too late."

"Because of the difference in our religion," he stated.

"Yes," Jeanette said simply.

Richard leveled out the mound of salt. "It is too late," he said.

His words hung in silence. Jeanette's pulse began a steady, slow pounding that was suffocation in her throat.

He continued, "It was too late the minute I met you."

Jeanette opened her mouth to speak, but no words came.

"I didn't believe in love at first sight," Richard went on, "too many things involved. But sure as you live, something happened when I saw you. Something wonderful. Do you remember that day?"

"I remember," Jeanette said, unsteadily. Would she ever forget it? Richard, brilliant streak on the white slope of Alta, against a background of pointed firs, swerving to a stop where she had tumbled into the snow.

Something so strong, some essence, some force, I should have felt it in the dark. It sang in my veins: Here she is! This is the one!"

Jeanette sat silent. It was an uncanny description of how she had felt herself.

"I've looked at it," Richard went on. "I've examined it from every angle, but there it is. No different tonight than it was that day! This is it, Jeanette. Deny it if you can."

"I can't deny it, Richard. The same thing happened to me."

"Jeanette!" Richard made no move to touch her, to reach for her hand, but he was visibly moved. Relief and joy flooded his face, and his eyes embraced her, his voice caressed her. "Jeanette, I love you."

"I love you, Richard," Jeanette

for each other. It was beauty too sacred to mar.

It was a tide upon which to drift, and tremendous temptation to do just that. But marriage was more than soft music, lights, and perfume. It could change to ugliness and death in sudden and vicious alchemy without the fundamentals, without the essentials, and without faith. The proof of that was all too visible on every hand. Yes, she loved Richard. Richard loved her, but this could make no difference in her decision. It would only be infinitely harder, now.

"Time is heaven," Richard was saying. "Time with you—to talk things out, to work together. Is there one single thing in which we disagree? One single subject that we haven't discussed?"

"One," said Jeanette, with ice in her heart, laying the issue on the table between them, "only one."

"Why have we steered around religion?" Richard wanted to know.

"It is so personal and so sacred," Jeanette said, feeling her way.

"That, and fear," Richard agreed. "I was afraid it would come between us. I have thought a great deal about it. I wanted to talk about it, but I just didn't dare."

"Richard! You did? So did I." They both laughed, and their laughter was like a bridge over a chasm. "I was afraid, too. And it might!"

"It might," agreed Richard soberly. "Jeanette, remember the day I asked you to take that hill with me when we were late?"

"It took all my courage," Jeanette confessed, remembering the dizzy incline that skirted a sheer canyon wall.

"But you did it," Richard exulted. "Now we must take another. Ready?"

"If you say so, I'm not afraid," assented Jeanette, wondering tremulously what, exactly, he meant. "What, Richard? I'm ready. What is it?"

"I love you, Jeanette. I want to marry you, but I never will until we agree on the subject of religion."

The hill was heady; the descent was sharp, but they took it together. "That," said Jeanette, "is exactly what I've been trying to say to you."

"I want children. I want a home. Divided faith is none at all. I'd

(Concluded on page 63)



"Any bones broken?" he had asked, giving her a hand, and she had come up laughing with him, their faces flushed in the winter sun, with the blue, blue sky overhead. The fresh sweetness of the air that day had remained in their relationship throughout. Oh, how was she going to give him up?

"You looked like an ad for winter sports—with that scarlet and white outfit of yours. It was more than your mouth, and your eyes, and the blue-black glints in your hair. It was more than all that.

Would she ever forget it? Richard, a brilliant streak on the white slope of Alta, against a background of pointed firs, swerving to a stop where she had tumbled in the snow.

said simply, because she could not honor him with less than the truth.

Time stood still. The waiter came then, deftly serving them the creamy lobster on its red half-shell. It could be like this forever, with Richard loving her, with her loving Richard. Everything fell away from this one glorious fact—their love

## JOHN A. WIDTSOE

(Continued from page 19)

widely separated countries over the world. Over the years it has been no uncommon thing to see in court-rooms where irrigation problems were the subject of litigation his book pored over and quoted from by court and counsel.

Modestly Dr. Widtsoe has written, under an assignment requiring his telling something about the work he had done: "I suppose I may claim to be a pioneer in the field of placing irrigation on a scientific basis, and a pioneer scientific investigator of the possibilities of growing crops without irrigation under a low rainfall . . . millions of acres in America and other countries are now redeemed. There are now many villages and happy homes on the desert which this work done by myself and my colleagues helped to bring about." There is both romance and drama in the typical story of the establishment of the forty-acre experimental farm on the Levan Ridge, Utah, where billowing fields of grain now spread out on lands that were before only sagebrush wastes.

Out of Dr. Widtsoe's discoveries and demonstrations came the International Dry-farm Congress to which delegates were sent from many countries. With it he was prominently identified until it had fully filled its purpose.

Perhaps by this time the reader has formed some conclusion as to whether Dr. Widtsoe has justified Dr. Jackson's early prediction for him of a career so distinguished "that it would be followed with interest and admiration by the whole chemical world."

He was director of the Utah Experiment Station where he could devote himself to scientific research and experimentation for but a scant five years. In 1907 he was made president of the Utah Agricultural College, which position he held for the next nine years and could have held indefinitely so firmly was he entrenched in the confidence and esteem of the trustees and the people of the state. All the rest of his academic life he was weighted down with the exacting, time-consuming duties of executive administration. This left little opportunity for carrying on research and experimental work, but his accomplishment during the period

1901 to 1907 excites astonishment as well as admiration.

Whether it was wise to take him out of research and put him into administrative work is a question which in this life can never be resolved. Here is involved the elusive matter of relative values. He was eminently successful in both fields. It is perhaps safe to assume that left to his own choice he would have elected to stay with science.

This writer can never forget making a trip to Logan with Dr. Widtsoe when he was president of the University of Utah. He ended by driving around to the experiment farm established by him when he was director of the Station and where the experiments were conducted which furnished the basis of his history-making books, bulletins, and publications on irrigation and dry farming, which have so incalculably enriched the dwellers on arid lands in many countries throughout the world. He sat there apparently lost in reverie. No one spoke. Finally, as if speaking to himself and unconscious of the presence of anyone else, he said, "The state of Utah made a great mistake when it took me out of this Experiment Station." It was as if he had been seeing pass by in procession a train of discoveries his fertile, imaginative mind had conjured up as feasible realities if he had been left to give them birth.

But who shall say? The period of his presidency at the Utah Agricultural College saw great expansion in the work, prestige, and influence of the College. Many of the things he did so greatly contributing to that expansion he could not have done if he had not been the authoritative head of the school. By the same token, as president, advantaged by his intimate acquaintance with the discoveries of the station and their far-reaching potentialities, he implemented them into practical application as he could not have done as the station director. Though unable to carry forward experimental details, he nevertheless from prior experience and clear vision of needs and possibilities could and did influence powerfully the course of experimental progress. It is idle to speculate about the position in which he could have rendered the greater service to his generation.

During his first year as president he organized the agricultural extension work as a coordinate division of the college, later recognized by act of Congress in the Smith-Lever Act of 1914.

During subsequent years he organized many new departments, put courses in experiments on an elective basis, raised entrance standards from two years high school work to requirements of standard colleges, secured an impressive number of new buildings, built up new laboratories in practically every science taught in the college, and set up the correspondence department, farmers' roundups and housekeepers' conferences. "An educational institution," he declared, "that confines its work to the college campus fails in our day to render service to its constituents."

He found faculty salaries extremely low and worked several years before he convinced the Board of Trustees that they should authorize him to fix a schedule for the various ranks nearly twenty percent above what it had been. At the same time he resolutely refused to have his own salary increased. Finally after the board tried for three years to increase the president's salary, they sent him out of board meeting on an errand, and in his absence increased his salary.

With much labor and persistence he convinced the board of the necessity of a sabbatical leave program and then sent many men, particularly from the West, away for their higher degrees, thus greatly strengthening the faculty.

In many ways he was a trailblazer. Under his direction the first soil survey in the state of Utah was made. In 1911 he secured the appointment of an agricultural agent for work in the Uintah Basin who was probably the first county agent in the United States. In 1913 he sent a qualified woman to Sanpete and Sevier valleys as the first home demonstrator county agent in the United States. Now such agents are routine.

Utah Agricultural College graduates soon were being sent to Uruguay and the Argentine and other foreign countries as well as throughout the United States.

Under his direction a bill was drafted and given to Senator Reed Smoot to be introduced into the

United States Senate. After some years' delay federal legislation patterned on the lines of this bill was enacted giving women in the field of home economics opportunities similar to those afforded by the legislation enacted for agricultural experimentation and extension work.

Dr. Widtsoe is the author of about forty scientific bulletins on Utah agriculture and has contributed more than two hundred articles and editorials on this and kindred subjects. He carries on a voluminous correspondence with notable people as well as others in various parts of the world. For more than thirty years separated from academic work and earlier still taken by the hand of destiny out of his loved laboratory and seated at the office desk, yet he kept up his dry farm and irrigation connections though they were much interfered with during the exacting, strength-consuming demands of his university presidency. Even since his call to Church duties, his professional service is in constant demand and quite generally has been given gratuitously.

By consent and advice of the Presidency of the Church, he responded to many highly important public calls, among them an invitation from the governor and the state engineer of Utah to join an exploring expedition down the Colorado River in search of possible dam sites, and then to assist in formulating the famous Colorado River Compact. The state engineer has told how Dr. Widtsoe through his knowledge, wide acquaintance, and diplomacy, so notably contributed to securing the final adoption of that document.

Following closely the completion of that work, he became, through the call of Hubert Works, Secretary of the Interior of the United States, vice president and secretary of the committee created to examine into the conditions of the projects of the Bureau of Reclamation which by that time had expended \$134,000,000.00 Some of the water users under these projects were discouragingly in arrears in their payments.

Dr. Widtsoe took up his residence in Washington, D. C., for a time and compiled the data for the committee and in the end wrote its report which was published by Congress under the title, *Federal Reclamation by Irrigation*. Following the findings of that report, Congress charged off

\$28,000,000.00 because of mistakes of both engineers and farmers. Having gained a close insight into government operations, he came to this fixed conclusion, "Bureaucracy and increased government by bureaus will always lead to disaster."

Currently he is one of a three-man Royal Commission appointed by the Canadian Government to report with recommendations upon the vast Saskatchewan River Project which may take ten years for completion and involves a cost of approximately 125 million dollars and would turn nearly five hundred thousand acres of arid prairie land into livable and farmable country.

A quarter of a century before, the Province of Alberta, Canada, called for his advice concerning the provincial-supported Lethbridge irrigation project which seemed to be failing.

The Parliament passed an act based on his report, and the project seems now to be prospering. Later, while he was in Liverpool, England, presiding over the European Mission of the Church, the premier of Alberta solicited him to help in some of their agricultural matters, offering an exceedingly flattering fee which of course he could not accept.

True to his conviction about the importance of agriculture as a foundation upon which a nation safely may be built, he has told the Canadian government in a published interview that rich as it is in land and natural resources, the nation will never reach its ultimate strength until the vast unpopulated areas of the prairie are filled in. "Canada," he said, "must become one continuous home. Neighbors must be able to shake hands with each other all across the country."

#### AS PRESIDENT OF THE UNIVERSITY OF UTAH

Entering upon his ninth year as president of the Utah State Agricultural College with everything moving smoothly toward what he conceived to be its destiny, he was beginning to nurse hopes of a little easing of the terrific pace he had so long maintained and of carrying forward some long postponed plans. In a new building then being erected he reserved a room to be fitted up for his use as a private laboratory. His dream was rudely shattered by a call to the presidency of the University of Utah. He didn't want to take it,

but yielding to the persuasion of friends who argued the case on the basis of the demands of a public service, he permitted himself to be elected to the post at great financial sacrifice with the assumption of new and arduous duties.

The university was in a state of upheaval. Recommendation for certain dismissals and demotions of faculty members had been made. Seventeen professors resigned in protest. Alumni and state organizations entered the agitation. The reputation of the university was a subject of national discussion. The new president stepped into this difficult situation. Moreover he was heir to the envies and jealousies which disappointed aspirants to the position nursed. The faculty, not knowing what to expect from the new man, were uncertain about their own security, and on edge. All this he had foreseen. He wrote in his diary: "I valued the confidence placed in me, and I had no fears about the future of the school; but why should I have to carry the burden of straightening things out? I had already had a great deal of that to do for the state of Utah. Washing dirty linen for a state is always an unpleasant task."

The new president, fully aware of the undercurrents flowing from the general air of unrest, suspicion, and "show me" attitude of many with whom he had to work, chose to ignore most of them, trusting to the healing powers of time to cure many raw sores.

Obviously the first task was the restoration of order and good feeling. Tact, patience, and diplomacy won the day. Gradually it began to be manifest that sincerity, open, frank honesty of dealing, and the good of the school, wholly divorced from personal ambitions were to be the guiding principles of the new administration. It was soon equally apparent that the president knew not only what he wanted to do but also how to do it. Under these calming, reassuring influences, unrest began soon to disappear, and men and women at the institution, mainly high-minded, honorable people, settled cheerfully down to work. Finally student body, alumni, and faculty, with one or two exceptions, gave wholehearted allegiance to the school and the administration. Among these the president established lasting friendships.

(Continued on following page)

## JOHN A. WIDTSOE

(Continued from preceding page)

Following his lifelong habit of looking for causes he soon discovered some fruitful sources of recent troubles. A university, like any large public enterprise, requires for its effective administration orderly procedure. There were statutes authorizing the establishment of the university, the composition of the board of regents, and various rules and regulations governing the institution, but strangely enough they had not been collected together in one place or published. There was no set of board regulations derived as bylaws from the general state laws, and nothing had been crystallized as to relationships among regents, faculty, and other employees, and oftentimes decisions previously made were forgotten.

As his first act, even before entering upon his official duties, Dr. Widtsoe formulated a series of board rules and regulations and a code regarding faculty deliberation and decision, all of which were printed and published and are followed today with such amendments and revisions as the years have brought and have contributed greatly to the saving of time and debate and the restoration of order. These seem simple, non-impressive, and non-spectacular things, but they put the university administration upon a sound legal footing and went far toward the solution of the troubles that had recently plagued the institution.

Meantime, amidst all of the mud-  
dle, the future growth and development of the school must not be neglected. True to his long held conviction that to meet its obligations to the state the activity and influence of the university must reach out far beyond the campus confines, extending its privileges to all who wanted to participate in its benefits, the new president in his first year established the extension division with correspondence courses and extension classes offered in many places. This department has since greatly expanded and grown into a popular and important division of the school.

After many trips to the headquarters of the American Medical Association, he secured for the new two-year medical school an A-rating, obtained for it a new building, still in use, and introduced as part of the

medical school activity extension work in health matters, notably in child health welfare, which was gratefully received by the mothers of the state.

He organized the school of commerce (now called business administration) conceived to serve as a training school for industrial and commercial leadership in our richly endowed but as yet undeveloped state; inaugurated the group elective system under which candidates for degrees are required to earn a certain number of credits in physical science, biological sciences, social sciences, and the humanities, so that each shall have an acquaintance with the basic areas of knowledge. For the rest the student is free to elect his studies, thus affording him while concentrating upon some particular field of knowledge, the opportunity to form at least a speaking acquaintance with the great heritage of the past.

The home economics department was taken out of the basement and given new space of its own, and a suitable building was erected for the Stewart Training School which was made a part of the training in the school of education.

Dr. Widtsoe was active in national educational circles, and made addresses ranking high in quality, in exposition, and in conception of what a true education is and how it best may be fostered and made accessible. For two successive terms he was president of the Utah Educational Association where he labored to bring about a closer unity between the high schools and the institutions of higher learning in the state, believing that both parts of the state's educational system would thus be greatly benefited. He foresaw and urged preparation for the time when higher degrees would be required for teachers in the high schools and correspondingly higher requirements for grade school teachers as well.

After a long struggle he had the master's degree authorized at the U. S. A. C., in telling about which he comments, "Similar objections will be raised when the schools of Utah attempt to offer the doctor's degree. But . . . such a step forward in Utah should be taken soon." This was written long before the University of Utah conferred a doctor's degree un-

der the presidency of Dr. A. Ray Olpin.

As if internal troubles at the university had not been enough, our nation entered World War I, and the university campus was transformed into a military camp, slowing up progress planned for the great institution which the president had always envisioned. The war, moreover, imposed multitudinous new duties upon the president, such as chairmanship of the Salt Lake City food-production committee, member of the State Council of Defense, and active participant in the campaign for economical use of irrigation.

The extent and far-reaching effects of his contributions to the university can be but glimpsed. They are solid buttresses upon which the institution has expanded and will continue to expand. All things considered, it is doubtful if a greater example of administrative leadership can be produced. If the story of Dr. Widtsoe's presidency of the University of Utah is ever written, as it is to be hoped it will be, there will be an astonished opening of eyes.

In 1921, with the storm ridden out, and quiet and order practically restored and a broad pattern established looking far into the future, he responded to the call of his Church, and was able to turn the school over to his successor as an orderly, smooth-running concern.

It is doubtful if at the time when he left active association in the academic world, there was any man who knew more thoroughly the rich and varied natural resources of Utah and their potentialities than did he, though he understood that realization of many latent possibilities must wait till unfolding events made the time ripe.

### CHURCH SERVICE

Nothing has been said directly about Dr. Widtsoe's Church service. That is so well-known that it needs little elaboration. It stands at the head of all his long list of absorbing interests and includes service as Church commissioner of education, as president of the European Mission for the longest continuous term of record, notable service to the temples and the Genealogical Society and the general boards, courses of study for

(Continued on page 34)  
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## JOHN A. WIDTSOE

(Continued from page 32)

the auxiliaries, books written for the priesthood, innumerable articles for Church magazines, editorship of THE IMPROVEMENT ERA, and important and innumerable contributions in almost every avenue of official and unofficial Church activity. His service did not await the call to high office but has been constant since boyhood. From early youth he tells us, he had known that the gospel is true, had studied it as carefully as any science, and had subjected it to every test known to him. He had collected one of the best pri-

vate libraries of Church literature, and read it, some parts time and time again, and large parts of his unusual library are found now in each of the three major institutions of higher learning in the state of Utah. To that literature he has richly contributed. From young manhood he had been a prolific writer of books, pamphlets, tracts, and other forms of composition. Now when the call to high office came, he responded willingly, well knowing that he was abandoning an honorable position of great influence and still greater po-

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## Self-Justification

RICHARD L. EVANS

IT is one thing to do wrong and another thing to justify wrongdoing. It seems that there is almost nothing in which men cannot justify themselves in their own eyes, if they set about to do so. The embezzler, for example, seldom steals money in his own mind or admission. He simply borrows, perhaps with the hope of putting it back. And the thief says to himself that he is simply taking what, in some rationalized way, should have been his anyway. Perhaps he says he is simply collecting a debt that somehow society owes him. And the swindler seldom swindles. He is simply working with his wits—or he may say to himself that his victim wouldn't have used the money wisely anyway. Thus by a process of self-deception, by singing sweet songs to an accusing conscience, it is possible to find apparently plausible excuses for almost any questionable action or utterance. Sometimes men seek to conceal their real motives by saying to themselves that they are doing what they are doing for some ultimately worthy reason: In other words, while what they are doing may be wrong, they tell themselves that the ultimate end they have in mind is altogether right, and so the end justifies the means—which is a desperately dangerous doctrine. Furthermore, the person who continually justifies himself in doing what he shouldn't do finds it difficult to repent. In fact repentance is virtually impossible without a willingness to admit a mistake. And improvement is virtually impossible without a willingness to concede faults and inefficiencies. Evil and error have an easy time where there is a disposition to indifference or where there are no shocked sensibilities. But perhaps evil and error make their easiest advances in a situation of self-justification. And bad as they are in and of themselves, the disposition to justify them may be much worse—for, publicly or privately, the recognition of wrong, the admission of a mistake, is a prerequisite to repentance and improvement.

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## JOHN A. WIDTSOE

(Continued from page 34)

tentialities of which he had a clear vision. He was closing the door of opportunity for pursuing further work which he had so loved and for which he had so carefully prepared. His own simple words are: "I knew the time had come to turn my back on the projects of the past."

He had come to the University of Utah for a salary \$2000.00 less than that which the Agricultural College paid him. The College board of trustees offered him, if he would stay, a handsome increase in salary besides added perquisites. He was on the way to financial independence. At the University of Utah, however, he had had to draw on his private savings to live as the office demanded. Now again, as he entered Church service as a member of the Council of the Twelve Apostles he was to have to revise drastically downward his whole material scale of living, but he was not deterred, and for thirty years has given the Church all his strength and power. Non-understanding friends wondered whether he had taken leave of his senses. His life has never been ruled by love of money or grasping ambition. In all his public service there has never been a thought about how a policy adopted would affect his personal fortune. The job, and whether it was in the public interest, was the only thing that mattered. A more completely unselfish man it would be difficult to find. He has developed and lived a philosophy which has brought him sweet contentment unmarr'd by envy or dwarfing, cankering ambition.

In the relatively few statements he has made about his own work, there stand revealed some of the outstanding characteristics of the man and the qualities that so eloquently proclaim superiority. One of these is his innate modesty. When speaking of experimental discoveries, he will say "my colleagues and I." He makes very little use of the personal pronoun. He always contrives to make associates feel that their part is important and that they are necessary to it, and always sees to it that they get full credit for their participation. He is always willing to listen to their opinions, realizing that however humble people may be their ideas may be valuable. He is careful in the extreme

not to embarrass or cause a hurt to an associate, or any one else. He is not a contentious man. If questions arise he is quite likely to express his view and let it be taken or left without argument. In one place he has said, "In my life I have never sought position. In fact, the rear guard has been my desire. Even now I am timid under the limelight. I have wanted only the opportunity to work out quietly my dreams and plans."

The rapidity with which he works excites wonder. He grasps the content of a printed page almost at a glance. That rapidity of accomplishment in part accounts for the amazing amount of work he can accomplish. He is a prodigious worker with the capacity for having many things going at the same time. This results from his ability to utilize to the fullest the services and abilities of others. He assigns them a task and trusts them.

If one undertook to list his dominating characteristics and qualities—the things for which he is to be known and honored, at the top of the list would have to be put his unyielding and unwavering devotion and fealty to the gospel of Jesus Christ and the Church which proclaims it. Time and again he has at its call turned away from the lure of personal ambitions, chances for worldly renown, openings to avenues promising wealth and ease and comfort, and to accept privation and disappointments. To his everlasting honor let it be said that with his education gained, for which his devoted mother had sacrificed and toiled, she never again had to know drudgery or want. When his monthly pay came, two checks were promptly issued—the first for his tithing, the second to his mother.

After Church devotion and loyalty, it wouldn't much matter what order in the list other honorable or notable mentions took. Conspicuously somewhere along the line mention would have to be made of his training and production of men and women beyond the call of duty. His interest in people is universal. He has been the stimulating influence that has sparked the slumbering ambitions of young men and women in great numbers and set them out on careers that have eventuated in invaluable benefit to state and nation and to far places beyond our own

shores. He is alert to discover those who show talent in any line and to encourage them through training to fit themselves for their greatest possibilities as useful members of society. It is through his encouragement and stimulating aid that many of Utah's young men and women have been spurred on to courses of training that have lifted them to places of high eminence.

Out of his own purse he helped unknown numbers of struggling young students. He is sensitive to the appeals of those coming into our country from the old world, conscious of the struggles they have to make. He trusts people, and while some have disappointed him, he feels that in the aggregate more has been gained by the faithfulness of the many than by the dereliction of the few. Because of his great kindness and willingness to help the distressed, whether from material want or because of mental or spiritual unsettlement, people old and young have flocked to him. A trail has been beaten to his door. Even when, to meet the demands of fixed duties he has tried to seclude himself at home, they have followed him there. No one is ever turned away empty. He has never learned to say no or to protect himself from demands beyond his physical powers of endurance.

Seven children were born to John and Leah Widtsoe: Anne (Mrs. Anne Widtsoe Wallace), John Andreas, Karl Marselius (Marsel), Mark Adriel, Helen, Mary, and Leah Eudora (Mrs. G. Homer Durham). Four of these died in infancy. Marsel, the last of the sons, died in the promising prime of young manhood. Two remain—the eldest and the youngest, with six worthy grandchildren. In each of these losses, John and Leah walked forward in love and faith—and took other people unto their hearts and cherished and encouraged them as they would have cherished and encouraged their own.

One can never cease to be impressed by his intense love for and loyalty to family, friends, and colleagues. Association and companionship with them, and to merit their approbation, is of more worth to him than the cattle on the thousand hills.

Once again, in entering the service  
(Concluded on page 38)  
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JOHN A. WIDTSE

(Concluded from page 36)

of the Church, long cherished plans for the closing years of life had to be laid aside, this time, apparently for good. In boyhood he had mapped out the whole course of his life, reaching down to the end. He envisioned

a few peaceful years after the main battle was finished, in a quiet place among his books and apparatus, where he might read and reflect and experiment and write. This must now, he realized, all await the day of fulfilment in a future realm.

*"It Isn't My Turn"*

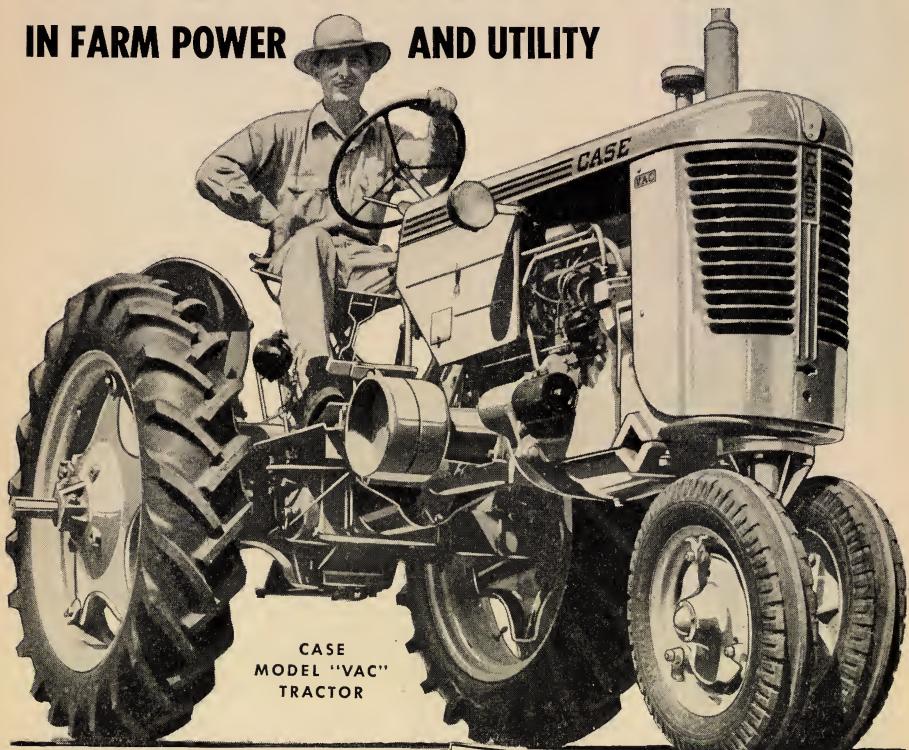
RICHARD L. EVANS

IN ALMOST any circle or society, in almost any group or gathering, or among families or friends, there are almost always some who do their share or more, and some who seem to be afraid that they might do more than their share. In any activity or undertaking, there are almost always some who shift their share of work and pacify their inner accusations with a wide variety of excuses. In a household, for example, there may be some who say to themselves that they are more weary than others—or that the many monotonous, tiresome, routine tasks that constantly require attention to keep a house in running order are after all the work of mothers mostly, or of some other one person for whom a heavy load is left, or there may be some who say to themselves that their own particular comfort or rest or relaxation is more important than that of others, and that they shouldn't unduly disturb themselves to answer the numerous calls that come or be too concerned with all the interruptions and intrusions upon the household's rest and peace and privacy. There are some who care for countless details and some who can't be bothered with the ten thousand things that have to be done in every home. There are some who give themselves willingly to every task and others who are willing to let the willing horse work, and who soothe themselves with the assumption that they have in some rationalized way already done more than their share, or comfort themselves with the time-worn phrase that "It isn't my turn." (One sometimes wonders if there are those who would let a house burn down because it isn't their turn to do anything about it! When we are unduly fearful of doing too much, or when we are too cautiously concerned about taking only our turn, perhaps we should ask ourselves if we could imagine a mother's neglecting some one of us in illness because it wasn't her turn to sit up another night.) The philosophy of being afraid of doing too much is an impediment to happiness and plenty and progress. The real work and service of the world are done in great measure by those who don't worry too much about taking only their turn.

*"The Spoken Word"* FROM TEMPLE SQUARE  
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING  
SYSTEM, NOVEMBER 4, 1951

# BIG BARGAIN

IN FARM POWER AND UTILITY



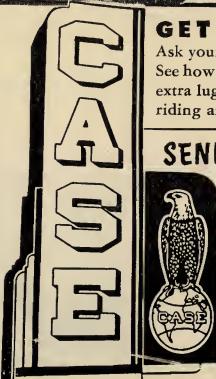
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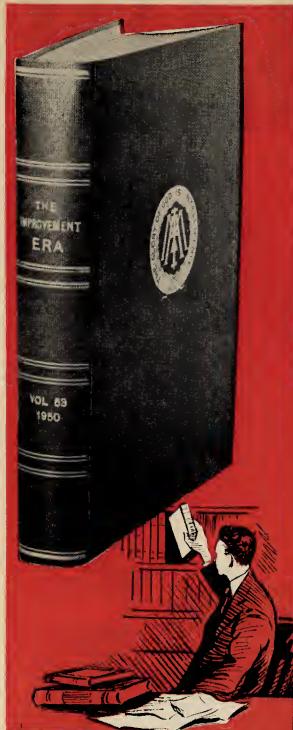
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## On Another Armistice

RICHARD L. EVANS

As we face the future from here, we are aware of some of the disappointments of the past. We are aware, for example, that repeated declarations of peace have not as yet proved to be permanent. We are aware also, that except for life itself, and for freedom, there are few things that men cherish more than peace. All through the centuries the prophets and the people have looked to an ultimate period of peace when the reign of righteousness would cover the earth. And yet thus far men have failed to find this much-sought-for permanent peace, perhaps because they have not known enough of the nature of peace. To turn to a New Testament text: "And when [Jesus] was come near, he beheld the city, and wept over it, Saying, If thou hadst known . . . the things which belong unto thy peace! but now they are hid from thine eyes." They are hid perhaps because men have so often looked for peace without repentance. Peace is a positive and not merely a passive thing. It is more than the absence of war. It is a way of life, an attitude, and an inner condition. It is freedom from confusion and freedom from false thinking. And it doesn't come from the promises or persuasion of despots but proceeds only from obedience to the principles of the Prince of Peace. And now, as we remember one Armistice and hope and pray for another, we are thankful for the brave men who stand "between their loved homes and the war's desolation." May those of the past be honored, and those of the present be protected. And may the loved ones of those who have lost their lives have the heaviness of their hearts lifted and have sweet assurance of an eternal renewal of association with those they love. We are thankful for freedom, thankful that there seems to be an awakening awareness against losing it, and thankful for the faith "that this nation, under God, shall have a new birth of freedom, and . . . shall not perish from the earth"—if we keep the commandments and walk in the ways of him who made us all we are and who gave us all we have. "Lord God of Hosts, be with us yet, Lest we forget."

### "The Spoken Word"

FROM TEMPLE SQUARE  
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING  
SYSTEM, NOVEMBER 11, 1951

<sup>1</sup>Luke 19:41-42.

<sup>2</sup>Lincoln's Gettysburg Address.

<sup>3</sup>Recessional, Rudyard Kipling.





Buick Dealer E. B. Hayes, Hobbs, N. M., says, "Conoco can be depended on for the 'best' in motor oil developments. We recommend Conoco Super to our customers."



"I use Conoco Super in my demonstration car," reports W. L. James, Buick Dealer, Fairview, Okla. "It gives a better sales advantage because of quieter motors."



"We know by shop experience, '50,000 Miles—No Wear' is more than a phrase," states D. W. Flint, Ford Dealer, Arvada, Colo. "We recommend Conoco Super."



"I got the story on '50,000 Miles—No Wear' and changed to Conoco Super," says E. M. Markt, Sr., Buick Dealer, Kansas City, Kans.



"Cars coming into my shop, after using Conoco Super, show no wear or tear anything I've seen in 27 years of garage work," states Carl W. Smith, Chrysler-Plymouth Dealer, Miles City, Mont.



"I put Conoco Super in all our new cars," says Manton Burgess, Hudson Dealer, Rosenberg, Texas. "I advise our customers to stick to it for longer engine life and better gasoline mileage."



"If a person wants top performance, he gets it with Conoco Super," writes Park Dobson, Kaiser-Frazer Dealer, Alliance, Neb. "Every car that leaves my showroom is lubricated with Conoco Super."



"Your new '50,000 Miles—No Wear' oil is the best we have ever used," writes George M. James, Mgr., Metro Motors, Ford Distributor, Murray, Utah.



"We back Conoco Super with a 60,000-mile guarantee on new cars," states Eugene B. Baxter, Cedar Rapids, Ia., "We believe it will best insure our guarantee."



"I use Conoco Super in my own cars, and recommend it to my new car buyers," reports Geo. B. Cook, Chevrolet Dealer, Newark, Ill. "Conoco Super is tops."

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# Melchizedek Priesthood

## LINE OF AUTHORITY OF ELDER JOHN A. WIDTSOE

THE Melchizedek Priesthood committee is pleased to join THE IMPROVEMENT ERA in honoring Elder John A. Widtsoe of the Council of the Twelve on his eightieth birthday. Here we present his priesthood line of authority:

JOHN A. WIDTSOE was ordained an Apostle March 17, 1921 by Heber J. Grant.

HEBER J. GRANT was ordained an Apostle October 16, 1882 by George Q. Cannon.

GEORGE Q. CANNON was ordained an Apostle August 26, 1860 by Brigham Young.

BRIGHAM YOUNG was ordained an Apostle February 14, 1835 under the hands of the three witnesses, Oliver Cowdery, David Whitmer, and Martin Harris, "who were blessed by the laying on of hands of the Presidency (Joseph Smith, Sidney Rigdon and Frederick G. Williams) to choose and ordain the Twelve Apostles" (D. & C. 18:37; *History of the Church*, Vol. 2, pp. 187-188), after which the Presidency laid their hands upon them and confirmed their blessings and ordinations (*Times and Seasons*, Vol. 6, p. 868).

JOSEPH SMITH and OLIVER COWDERY received the Melchizedek Priesthood in 1829 from Peter, James, and John.

PETER, JAMES, and JOHN were Apostles and angelic ministers of the Lord Jesus Christ, chosen and ordained by him (John 15:16).

## APPROVAL OF STAKE PRIESTHOOD NECESSARY BEFORE PRIESTHOOD ORDINATIONS

**I**N SOME instances at stake conferences where seventies or elders have been appointed to bishoprics or other positions requiringordination in the Melchizedek Priesthood, members have been ordained without first having been properly approved by the stake priesthood.

In the future where brethren are assigned to positions involving a change in the office they hold in the priesthood, the regular form "Recommendation for Ordination in the Melchizedek Priesthood" is to be prepared and approved prior to the ordination. If it is not possible to have the ordination approved at a regular stake priesthood meeting, this can be done, after approval by the stake presidency, by contacting the members of the high council individually and then presenting it at a general session of the stake conference if the ordination is to be performed by the visiting Authority.

Also, in the past where ordinations

were to be performed and there was no member of the General Authorities at the stake conference, members have been sent to a neighboring stake or to the office of the Council of the Twelve in Salt Lake City to be ordained or set apart, without any identification or authorization for the ordination from the stake presidency. Where possible, it is requested that a member of the stake presidency be present when these ordinations are performed. If this cannot be done, the stake president should reach the visiting Authority by telephone or send a letter with the individual informing that the ordination has been approved and is in order.

## SUSTAINING QUORUM PRESIDENCIES

**I**N THE past, in sustaining presidencies of high priests' and elders'

quorums, they have been presented to the entire stake priesthood for approval.

After approval by the stake presidency and the high council, presidencies of high priests' and elders' quorums should be presented for sustaining vote to the quorums over which they will preside and not the entire stake priesthood. This is already the practice in the seventies' quorums.

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## DOCUMENTARY HISTORY AVAILABLE

THE Deseret Book Company advises there is still a supply of the *Documentary History of the Church* available.

This outstanding work, which is the authentic history of the early period of our Church, should be in every member's library. The cost is \$2.50 for single volumes or \$15.00 for the entire set of seven books, which is a very low price.

THE IMPROVEMENT ERA

## SHAMEFUL AND WICKED

SHAMEFUL and wicked are strong terms but none too strong when applied to an advertisement which appeared in the November 12, 1951, issue of *Life* magazine. It pictured R. L. Olson, Denver, displaying the December 1933 issue of two Salt Lake City newspapers showing headlines announcing the end of national prohibition, killed by the referendum vote of Utah, December 5, 1933. The advertisement then quotes Mr. Olson as saying:

I saw it happen, in the State Capitol at Salt Lake City. Indeed, as President of the Utah Constitutional Convention, which convened especially for the purpose I actually helped make it happen!

Like millions of other thoughtful Americans, I felt there was something drastically wrong with a law which was constantly violated by the most respected people in the community. There was something drastically wrong with a law that bred corruption, lawlessness, and gangsterism . . . which denied badly needed tax revenue to public treasuries and put it in the pockets of racketeers. That had been the prohibition record for fourteen years. It was inevitably a shameful record because prohibition itself was wrong; it denied one of the most cherished of American rights—that of personal liberty.

Such were some of the specious arguments accepted as valid by a majority of Americans who voted in 1933 on the question of repeal. In the light of the record made by liquor and its advocates since 1933 most of the pro-arguments were false, deceptive, and therefore wicked. To a great extent they were motivated by damnable selfishness—the craving for drink or money, irrespective of the harm to self or to others.

Alcohol is a poison, definitely hurtful to the body, mind, and spirit of the consumer, the instigator of crime, the father of misery, suffering, and death. The end result of its consumption is always bad.

Let us take a few items from the record, selected at random. It is liquor, not law, that breeds corruption, lawlessness, and death. An experienced legislator, president of the state senate, told the writer that a quarter of a million dollars was spent in his state capitol to secure the passage into law of bills legalizing the sale of liquor by the drink and the operation of slot machines.

"The pressure of a huge slot and liquor lobby fund for influencing the

JANUARY 1952

# NO-LIQUOR- TOBACCO *Column*

CONDUCTED BY

*Dr. Joseph T. Merrill*  
OF THE COUNCIL OF THE TWELVE

next legislature and the public elections was revealed this week when two letters sent out this week by the Idaho Licensed Beverage Association, Inc., fell into the hands of the Idaho *Challenge*. October 1951.

Everybody admits that dangerous driving is one of the most pressing problems before the American people and no one does anything much about it. Everybody is against drunken driving. All traffic officers know that only "a drink or two" makes the most dangerous driver. Driving after drinking causes at least 8,000 deaths each year and probably more than 250,000 injuries. *The Clipsheet*.

Alcohol is the blood of the gambler, the inspiration of the burglar, the stimulus of the highwayman, and the support of the midnight incendiary. . . . It violates obligations, reverences fraud, turns love to hate, scorns virtue and innocence. It incites the father to butcher his helpless offspring, and the child to sharpen the patriarchal axe.

Alcohol destroys life, curses God, and despises heaven. It suborns witnesses, nurses perversity, defiles the jury box, and stains the judicial ermine. It bribes voters, corrupts elections, pollutes our institutions, . . . debases the legislature, dishonors the statesmen . . . and brings shame, terror, despair, and misery . . . destroys peace and ruins morals. It murders the soul; it is the sum of all villainy, the father of all crime, the mother of all abominations, the devil's best friend, and God's worst enemy. (Robert G. Ingersoll.)

Drink has brought more woe and misery, broken more hearts, wrecked more homes, committed more crimes, filled more coffins than all the wars the world has suffered.

—President J. Reuben Clark, Jr.

Items continually appearing in the daily press of the country furnish

abundant proof of the correctness of the personal statements quoted above. In the light of the record in which liquor has been involved, how anyone can glory in the part he played in bringing about repeal is difficult for this writer to understand.

Undoubtedly, there was bootlegging during the prohibition period. And certainly bootlegging has continued on a large scale since repeal, if reports of the F.B.I. can be believed. They are dependable.

Three years ago Kansas repealed her prohibition laws. The *National Voice* recently said,

The Kansas Bureau of Investigation reported that crime was on the upswing in Kansas in 1949, the bureau having investigated fifty-four more major crimes than in 1948. Reports issued by F.B.I. show that Kansas crime continued to increase in 1950. Murder, aggravated assaults, burglary, etc., all showed increases. Newspaper headlines in Kansas have referred to drinking and drunkenness, to taverns and indecency, with monotonous regularity.

And Kansas is no exception, all propaganda to the contrary notwithstanding. Kansas is having the same experience with bootleggers as other states have had. During the campaign for repeal in Kansas in 1948, the proponents insisted

Kansas would gain ten million dollars in taxes by repeal. During each of the three years since repeal, the revenue has been less than two-fifths of this amount. Expenses for law enforcement, however, have greatly increased. Numerous local governing bodies, especially in the larger cities, are complaining that the "enforcement tax" does not begin to pay the extra cost of enforcement since liquor is legal.

Should a law be repealed because it is "violated by the most respected people" who are so lacking in self-control that they indulge base appetites? How ignoble and sinful the thought! Carried to the limit such a thought would abolish all laws, and chaos would result.

All criminal laws and many others deny personal liberty to a greater or less extent and this must be so if we are to have an orderly peaceful society. And it is wrong, sinful, and wicked to indulge personal liberty to the injury or hurt of others. And most decidedly drinking does this to an enormous extent. Beverage alcohol is one of the greatest enemies of human society. Shame on those who deny the right to legislate against alcohol!



# The Presiding

## Record of Demonstration of Bishop's Department in Ward Teachers' Report Meeting

*Following is the edited transcript of an unrehearsed demonstration of the bishop's department in the ward teachers' report meeting. The demonstration was given during the bishops' conference in the Tabernacle in Salt Lake City, October 5, 1951, under the direction of the Presiding Bishopric.*

*Publication of the demonstration will serve to satisfy the hundreds of requests from bishops who desire to give added emphasis to ward teaching.*

*Those who participated and the parts they portrayed in the demonstration were: Lee A. Palmer, ward bishop;*

Henry G. Tempest, division supervisor; David G. Thomas, Kenneth G. Frost, and Theron W. Borup, ward teachers bearing the Melchizedek Priesthood; Gordon Dean, Bruce Bird, and Carl Judd, ward teachers bearing the Aaronic Priesthood.

*The demonstration was based on an analysis of written reports from the three pairs of ward teachers.*

*All names used in the reports from ward teachers were assumed and any references to persons with the same names, whether living or dead, were purely coincidental.*

**BISHOP** (Lee A. Palmer): Brethren, I am happy to welcome you to this ward teachers' report meeting and appreciate very much your response to this part of your responsibility as a ward teacher in this ward.

I should like to begin this section of our meeting tonight by asking Brother Tempest, my division supervisor, to give me a report as to how many districts are represented here tonight.

**BRO. TEMPEST:** Nine out of twelve districts are represented.

**BISHOP:** Twenty-five percent of our ward teachers are not present. Brother Tempest, did you notify each ward teacher in our division of this meeting tonight?

**BRO. TEMPEST:** Yes, Bishop Palmer, all of our ward teachers were invited to be present.

**BISHOP:** Did you particularly notify the Aaronic Priesthood members who are ward teachers or did you leave that to their senior companions?

**BRO. TEMPEST:** I personally invited the members of the Aaronic Priesthood to be in attendance.

**BISHOP:** That is as it should be, and I commend you. I should like to know how many districts in our division were visited last month.

**BRO. TEMPEST:** Eleven of the twelve districts were visited.

**BISHOP:** When did you learn that district number twelve was not visited?

**BRO. TEMPEST:** About five days ago.

**BISHOP:** Five days ago, and this is the second of the month. That means that you knew it three days before the end of the month, Brother Tempest.

**BRO. TEMPEST:** Yes, I did.

**BISHOP:** What was the reason that district twelve was not visited?

**BRO. TEMPEST:** Brother Jones was ill and was unable to complete his visiting last month.

**BISHOP:** Brother Tempest, would it not have been a fine thing if you had filled in for Brother Jones, called his

junior companion and completed our ward teaching?

**BRO. TEMPEST:** It would, Bishop, and I shall try to follow that procedure in the future.

**BISHOP:** I appreciate your attitude. Now, I should like to have Brother Tempest say anything to the ward teachers which he desires at this time.

**BRO. TEMPEST:** I do have a word I would like to say regarding the written reports. Most of the ward teachers are prompt in submitting the written report after they have completed their teaching, but some delay this until it is too late to incorporate it in the ward report. I should like to have these reports earlier.

**BISHOP:** Brethren, I heartily endorse Brother Tempest's appeal. I know you get tired of hearing about reports, but they are with us to stay, apparently, so let us make the best of it and really go through with this part of our program. It is quite embarrassing to the bishopric of the ward to sign the ward teaching report when we know all of the reports are not in. Please cooperate with us, brethren, in this matter.

Now, before I call on you teachers for a report of your teaching activities, I should like to report one matter which came to our attention during our monthly meeting between the bishopric and the division supervisors held two weeks ago preliminary to this report meeting.

It was disclosed by two of the supervisors that some of you brethren are not as discreet in the handling of confidential matters as you should be. Some of you are talking loosely about these very personal things. You young men of the Aaronic Priesthood are learning to be teachers in the kingdom of God. You sit in on the confidences of the people. Brethren, I charge you, as the bishop of the ward, to respect the confidences of the people and demonstrate your worthiness to be ward teachers in this respect.

I should like to turn to Brother Kenneth G. Frost and to Brother Gordon Dean. Brother Frost, you are the ward superintendent of our M.I.A. and to date I have never heard you complain that you have been asked to do ward teaching in addition to being the superintendent of the M.I.A. I congratulate you. Do you always take your junior companion from the Aaronic Priesthood with you?

**BRO. FROST:** Yes, I do.

**BISHOP:** Do you give him plenty of notice?

**BRO. FROST:** I try to.

**BISHOP:** Do you set a definite day of the week, each month, when you do your ward teaching?

**BRO. FROST:** Yes, we usually do.

**BISHOP:** Thank you. I appreciate the attention you give your Aaronic Priesthood companion, and I would like all of you senior companions to treat these young men with the courtesy they deserve as the servants of the Lord, remembering that they are just as much called to be ward teachers as you men are who hold the Melchizedek Priesthood.

You report on the Richard Anderson family, Brother Frost, to the effect that Brother Anderson is unemployed. When you were in his home did you learn what his work is?

**BRO. FROST:** Brother Anderson is a carpenter.

**BISHOP:** Refresh my mind as to what priesthood he holds. He has only been in the ward a short time.

**BRO. FROST:** He is an elder.

**BISHOP:** The ward teachers will do well to keep a listening ear, and if you hear of any work for a carpenter, call Brother Anderson and tell him about it. In the meantime I will have this information relayed to his quorum president, and we will set our ward welfare machinery in operation and take it up at our next welfare meeting.

Brother Frost, you report on Brother

THE IMPROVEMENT ERA

# Bishoprie's Page

Prepared by Lee A. Palmer

George Madsen's daughter, Joan, who is eighteen years of age and desires to teach in the Junior Sunday School. Are you satisfied that Sister Madsen is capable?

BRO. FROST: I think she would make a fine teacher.

BISHOP: Does she impress you as having a testimony of the gospel?

BRO. FROST: Yes, I feel sure of it.

BISHOP: Do you feel that she believes in the divine mission of the Prophet Joseph Smith?

BRO. FROST: From the questions she has answered when we have been there, I have no doubt about it.

BISHOP: You have a child about Junior Sunday School age. Would you be willing to trust your child in Sister Madsen's care as a teacher in Junior Sunday School?

BRO. FROST: Yes, Bishop Palmer, I believe I would.

BISHOP: We will be happy to recommend Sister Madsen if, after the bishopric interviews her, we find her to be as capable as you report.

Brother Frost and Brother Dean, I am a little worried about Brother and Sister Dobson. They are living alone now. They have not been in sacrament meeting for several months. I wonder if on your next visit you would be good enough to tell them that the bishop was inquiring about their attendance at sacrament meeting. Tell them that I miss them, that the ward misses them, and it would be pleasing indeed if we could welcome them to the sacrament meeting. Will you take that special message to them?

BRO. FROST: We will do it.

BISHOP: Brother Gordon?

BRO. DEAN: Yes, indeed.

BISHOP: Thank you, brethren.

Now we have an item here from the Fraser family who just moved into the ward. Brother Frost, you reported that they moved into the ward but you did not give me all the information called for on the back of the report, hence I am at a loss to know whether there is any talent in this family, and where to put them to work. I wish all of you

brethren would be a little more careful in this. It would help us in putting these persons to work more quickly. One thing that attracts my attention is that the boy Albert is a teacher, Gordon, about your age. Now, Gordon, since you are the Aaronic Priesthood companion to Brother Frost, did you put yourself out to make a friend of this young fellow?

BRO. DEAN: No-o, I guess not. I am a little backward in my ways.

BISHOP: Don't be backward, Gordon. Remember that you are a servant of the

## Think it Over

*If leaders do not want to hear it said, they should not say it; If they do not want to see it done, they should not do it.*

—L. A. P.

Lord and our Heavenly Father will help you if you will put forth an effort to do what you are asked to do. I appreciate your report and your attitude, brethren, and commend you for your faithfulness.

\* \* \* \*

I turn now to Brother Theron W. Borup and his junior companion, Brother Bruce Bird. I notice your report on the Jensen family, that Linda, aged seventeen, an only daughter, moved into the ward a few months ago with her parents but reports that she is very rapidly becoming discouraged. She is not accepted by the young women of the ward, she cannot seem to "break in." Is that right, Brother Borup?

BRO. BORUP: That is right, Bishop.

BISHOP: What did you do about it?

## Aaronic Priesthood Members Attend Stake Conference

Aaronic Priesthood quorum presidencies and members of the Long Beach Stake (California) Aaronic Priesthood committee who attended their recent quarterly stake conference, setting a worthy example for those over whom they preside.

BRO. BORUP: Well, not very much.

BISHOP: Brother Bruce, I understand that Mary, your sister, is about seventeen or eighteen. Am I correct?

BRO. BIRD: That is right.

BISHOP: Wouldn't it be a fine thing, Bruce, if you would tell Mary that the bishop would like to have her call on Linda, make a special effort to get acquainted with her?

BRO. BIRD: Yes, Bishop, it would.

BISHOP: Do you think Mary would respond to that invitation?

BRO. BIRD: I am sure she would.

BISHOP: Suggest to Mary that she pick up one or two of her associates on the way, and then there would be two or three to go with her to help break the ice. Suggest that Mary might take Linda to Sunday School and M.I.A. and introduce her to the girls in the group. Will you take that much interest in this affair, Brother Bruce, for me?

BRO. BIRD: Yes, Bishop, I will.

BISHOP: Thank you very much.

We have quite a serious problem here, one that I am going to need some help on. The Fred Smith family seems to pay more attention to television than they do to you brethren when you go ward teaching. Is that right?

BRO. BORUP: Well, bishop, it is probably a little new to them, and they left it on while we were endeavoring to teach them, and being our first trial at this we did not know what to do, what to suggest to them. We would like some help from some of the rest of the ward teachers.

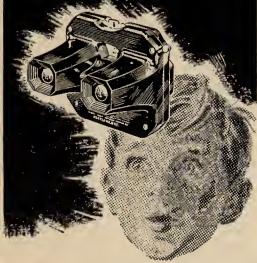
BISHOP: Let us see whether we have any help. Do any of you brethren have any suggestions on what to do with this growing television problem and radio problem in the homes of our people? Brother Thomas?

BRO. THOMAS: Bishop, I do not think it is deliberate disrespect for the ward teachers in most cases. Sometimes these families feel that the ward teachers have just come to watch television because they haven't one of their own. (Laughter.)

(Continued on page 59)



# OH BOY!



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# On Taking Things for Granted

RICHARD L. EVANS

THERE are times, perhaps, when all of us are moved by gratitude, and there are times when all of us could become careless about our blessings. A favor done the first time is almost always appreciated. But a favor several times received may soon seem to be a commonplace occurrence and may even become a cause for complaint if it fails to be repeated as expected. Blessings which have been bestowed upon us often come to be looked upon as a continuing right. So many things we may take for granted: health—until we lose it; food—until it is difficult to get; life—until it hangs in doubt—and many things besides. But it is not wise or well to take blessings or privileges for granted, however commonly they may occur: not the harvest of the year, nor our daily bread, nor the comfort of home, nor the love of those who wait there—nor freedom, nor even life itself. Nor must we expect to receive without giving, to prosper without working, to inherit without deserving. And so, taking nothing for granted, we voice gratitude this day for all our blessings, naming only a few: We are thankful that men may speak their minds; that public opinion and moral force are factors in fashioning our way of life, and that none are beyond their reach. We are thankful for our many material blessings but more thankful for the measure of freedom that has survived in a world where much has not survived. And with all that we are thankful for, we are aware that we must watch that the things that we are most thankful for shall not slip from us by the infiltration of false philosophies or by our own indifference to the dangers. We are thankful for faith in the future—for faith that the future holds no problem too great to be surmounted by a thinking, working, repentant people. For all our bounteous blessings we give gratitude to God, our Father, with fervent hope that we may never take them for granted. And in words from Shakespeare's Henry VI: "Let never day nor night unhallowed pass, but still remember what the Lord hath done."

"*The Spoken Word*" FROM TEMPLE SQUARE  
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING  
SYSTEM, NOVEMBER 18, 1951

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## ON A WINTER'S MORNING

By Katherine F. Larsen

OUT of a heavy sleep I awoke this morning to a marble swirl and a city swathed in silence; only an occasional clanking swish of chained wheels challenged the shrouded hour.

Later the city awoke to a striving valiant against imposed stillness: the shovels began their insistent scraping of walks; two children early abroad surprised the hushed air with shrill delight,

their reds and greens flamboyant on the white backdrop.

Gears ground growling over velvet; the exposed street became a gash in the gown of winter; the children pummeled and tumbled, running madly in circles, making their marks on the unsullied spread; not knowing, yet instinctively feeling the ancient urge of man: to put his own imprint on the indifferent face of nature.

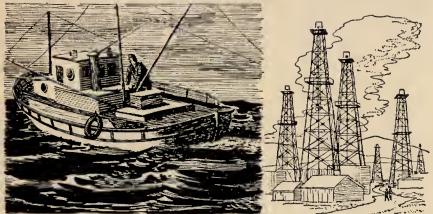
THE IMPROVEMENT ERA



# "What's this 'integration' they're attacking you for?"

**One of the complaints now made about big companies like Standard Oil Company of California is that they practice "integration". This word is made to sound so evil that you may wonder what it means as it's used in this case.**

**The fact is that integration is common** in American businesses both large and small. They use it as a natural part of their system of increasing efficiency, cutting costs and improving products. Integration doesn't make a good company bad. To understand integration at a glance, look at this parallel:



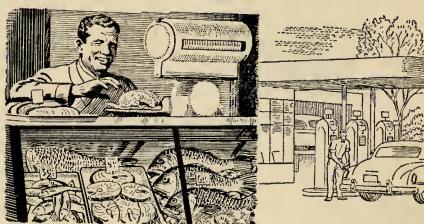
A fisherman takes his boat onto the ocean and makes his catch. Standard discovers oil and brings it up out of the ground. If both then sell—the fisherman to a buyer at wharf-side, and Standard to some buyer at the well—there's no integration. But suppose each takes the next step ...



When the fisherman cleans his own fish, he has become an integrated business. So, too, Standard. Like him, we work to put the product into the form you want. We refine the crude oil we ourselves produce—turn it into gasoline, lubricants, chemicals, and all the rest. This is integration.



If the fisherman now carries his cleaned catch to the market-place, he is further integrated, for he is now also in the transportation business ... as is Standard when we operate our own pipelines and tankers to carry oil from well to refinery, or refined products to areas where they'll be used.



And if the fisherman then sells his product through a store of his own, he completes his integration. Standard does it, too, through Company-owned stations (about 1 in 7 stations where Chevron gasolines are sold). Integration helps us do better for you and the nation, and so for ourselves.

*I'd Like to Know . . .* Many people write to Standard asking pertinent questions about the Company. We answer all letters individually, but some points seem of general interest. We take this way of discussing them for every one. If you have a question, we urge you to write in care of: "I'D LIKE TO KNOW," 225 Bush Street, San Francisco 20, California.

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## AWARDS AND REWARDS

(Continued from page 25)  
he has, in the past thirty years, given thousands of dollars to house and assist these struggling converts. He has done it quietly in the way of the Master. Few know of his gifts. But the Lord does. He has never been in the headlines or the spotlight. He has never bragged. He has advanced far beyond outward show. And so should we.

Are we judging others—on trivial things?

Most of us know who won the M Men basketball trophy last year. But only the players know whether they played fair. Is a trophy more valuable than character?

We give awards for external accomplishments. But we do not—and cannot—give awards for the deeper

(Concluded on page 50)

## The Point of Departure

RICHARD L. EVANS

WHEN we find ourselves on a wrong road, our first reaction is to look back and think at what point we departed from the right road. But sometimes we may have gone a long way before we are fully aware that we have left the right road. This is true of many things in life. Sometimes changes come so gradually that we may not always be aware of how far we have gone; for example, we may not always know when it was that we acquired a habit, but we pretty well know when we have a habit. We cannot always be sure, from first symptoms, when a man will become a drunkard, but we pretty well know when a man is a drunkard. In the first phases of the process, people may not always be aware of how fast or how far they are losing their freedom. But if they continue, there comes a time when they know they have lost their freedom. Many things come a step at a time by willingly going the wrong way. And while the first step may not at first seem to suggest serious consequences, still there is no such thing as an inconsequential departure from principle. And in looking back we shall find that the first step, the first time, the first point of departure is the critical point—for second steps have a way of following first steps. In some respects it may be compared to a person who climbs a precarious cliff. Each handhold or foothold is not a stopping place, but only a momentary place to pause. And when he looks back at some point, it is apparent how hazardously he has come and how far he is from safe footing; or it may be as the man who lets himself down into a deep hole on a ladder—a ladder that is just a little short; and so he lets loose the last rung and drops down. But having let loose, he may find it impossible or at least exceedingly difficult to reach the rung again. Any point of departure from principle is a critical point—for the first step leads to the second, and further steps follow in order. And no matter how easy it is, a journey on the wrong road is disappointing and often disastrous—for it just doesn't arrive at the right end.

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*Inside the NEWS there's*

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**DESERET NEWS**  
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## Awards and Rewards

(Concluded from page 48)

achievements, the deeper virtues. They are beyond true human evaluation. We can, for instance, record a man's attendance at meetings. But we cannot record the depth of his worship and concentration. We hear a man pray. But we cannot measure his sincerity or his faith. We know a man pays tithing. But we cannot measure his motives or his generosity. We assume a man is chaste. But we cannot gauge his purity of thought. One reason the Master taught us to "judge not" is that in the vital and eternal virtues, no man can accurately judge another. Do contests and awards blind us to this?

*Finally, in comparing and competing with others, do we forget to compare and compete with ourselves?*

There are two dangers in comparing ourselves with others. We may be discouraged or we may be

disdainful. We are misled if we are either. We will always be able to find people who—in terms of what they have, what they know, what they do—are inferior or superior to us. But there is only one significant comparison we can apply to ourselves—the comparison of what we are doing to what we can do. Are we doing our best? Are we bettering ourselves? Are we truer Latter-day Saints today than we were yesterday? If so we are progressing, if not we are failing, regardless of how we compare with others, regardless of how others credit or discredit us.

And so, let's not transform the plan of living into a war for awards. Let's rise above envy and outward show and trivial judging. And amidst acclaim and applause, let's remember:

The reward is in doing, not for doing.

Ultimately our happiness—and the final plaudit "Well done"—will not depend on how we excel others, but how we excel ourselves.

## In Australia—the Beginnings

(Continued from page 27)

explaining the organization of the true Church of Jesus Christ upon the earth. A question and answer period followed, and he was invited to return the following Sunday to preach.

Some of the congregation told Elder Murdock that the Lord had intimated to them by dreams and visions that a messenger was on the way. One man had had a vision of the kingdom of God established in the center of the world, which continued to increase until it overcame the world, and as Elder Murdock was speaking, the Spirit testified to this man that the cause the speaker represented was the work of God.

**S**PEAKING at the race course the following Sunday, Elder Murdock chose as his subject the principles of the gospel, the restoration, and the millennial reign of Christ. That evening, Elder Wandell delivered a discourse in a hired hall upon the ministrations of angels to the Prophet

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Joseph Smith. At the close of the meeting the landlord said that he would not let him have the room for another meeting.<sup>6</sup>

Elder Murdock found that speaking out-of-doors was detrimental to his health, but that he could preach indoors with no ill effect; therefore, he limited his activities. Within six months, however, he had visited the city of Melbourne, six hundred miles south and found the people too excited with gold fever to have much time for religion.

Elder Wandell was a fountain of physical strength, and he thrust in the sickle with all his might.<sup>7</sup>

Joseph Popplewells, a native of Yorkshire, England, was the first convert of these elders from Zion. He was baptized at Sydney on December 3, 1851. The Spirit attended the baptismal service.<sup>8</sup> Thirteen members of the Church were organized as the Sydney Branch on January 4, 1852.<sup>9</sup> At this meeting some were ordained to the Aaronic Priesthood.<sup>10</sup> By the end of March 1852, Brother Wandell was making plans to take the gospel message to the south again.<sup>11</sup> Soon after Elder Murdock left Australia in June to return to his home in Utah, a branch of the Church was organized at Melbourne. Elder Murdock left Elder Wandell in charge of a thriving mission of forty-seven members. Some of the local brethren were advancing the work every day as missionaries. Elder Wandell was released as other missionaries came from Utah. He left Australia April 6, 1853 for home, with a company of emigrating Saints.

In 1854 the work was extended into New Zealand, and from then until the New Zealand Mission was organized in 1897, the mission was known as the Australasian Mission.<sup>12</sup>

The converts in Australia have been strong. Unstintedly they have added their strength to the Church in the mission field and in the stakes of Zion as they have emigrated. Probably the best-known of the Australian converts was the English organ-maker, Joseph H. Ridges, who constructed the organ in the Salt Lake Tabernacle.

<sup>6</sup>Manuscript History of the Australian Mission, Historian's Office, Salt Lake City, Utah.

<sup>7</sup>Millennial Star, XIV: 459.

<sup>8</sup>Manuscript History of the Australian Mission, Historian's Office, Salt Lake City, Utah.

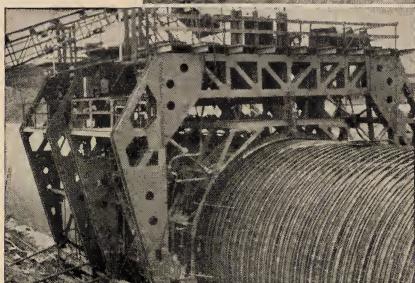
<sup>9</sup>Roberts, *op. cit.*, IV: 71.

<sup>10</sup>Manuscript History of the Australian Mission.

<sup>11</sup>Millennial Star, XIV: 460.

<sup>12</sup>Andrew Jenson, *Encyclopedic History of the Church*,

36.



**SIPHON WITH A STEEL THROAT.** Extending around the north end of Soap Lake in the Grand Coulee area, this huge siphon, more than 22 feet in diameter, will carry irrigation water from an elevation of 1320 feet down into a 215-foot dip in the land's profile, and up again to an elevation of 1301 feet. The siphon is steel-lined concrete pipe. The 3400 tons of steel plate used to fabricate the liner sections were supplied by U. S. Steel, while the outside traveler and form (inset), and the inside traveler and collapsible ribs, were especially fabricated by U. S. Steel for the casting of this large conduit. Only steel can do so many jobs so well.



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# TODAY'S Family

- - - Burl Shepherd, EDITOR - - -

## WHAT PART SHOULD THE TEEN-AGER PLAY IN THE FAMILY ?

By Rex A. Skidmore, Ph.D.

PROFESSOR OF SOCIOLOGY, UNIVERSITY OF UTAH

This is the first in a series of articles addressed to the problems of the teen-ager, and more particularly to the teen-ager in the family. The author is director of the Bureau of Student Counsel at the University of Utah, and co-author with Anthon S. Cannon of "Building Your Marriage," a book now being used as a text by more than twenty-five American colleges. Dr. Skidmore is a member of the high council of Monument Park Stake, Salt Lake City.

"How do you get along in your family?" asked Beth, aged fifteen. "Do your parents understand you and help you?"

Mary, seventeen, answered sincerely, "Yes, most of the time—I love my family—why?"

"Sometimes I don't understand my parents at all," replied Beth. "Often I wonder just what they expect of me."

Beth's problems seem to be typical ones among youth. And parents often have similar questions regarding their children. What should the family provide the teen-ager, and what should this youthful member of the family give in return?

Being a family member, whether parent or child, involves giving as well as receiving. Although two generations are involved in a family, parents and children, the family should provide a two-way channel for love, security, help, affection, and recognition. Parents and children will find family living mutually enriching if both have a basic understanding of their responsibilities and live accordingly. After all, more than forty million families form the very heart of our American way of life.

Parents usually give to their children a comfortable home, food, and clothing; and they should provide the even more important needs of love and wise guidance. Two parents who love each other and who love their children pro-

vide a wellspring for developing maturity. Parents need to remember that a youth is never so much in need of understanding as when he is non-approachable and never so much in need of love as when he is unlovable.

What should the teen-ager give in return for the love, security, understanding, physical care, and guidance of his parents and brothers and sisters? Here are some suggestions, teen-agers:

1. Assume some responsibility in the home. Do you share in keeping the home neat and tidy, in mowing the lawn or helping otherwise around the house and yard? When younger



brothers or sisters arrive, do you assist in caring for them? Are doing dishes or other helpful activities a part of your daily program?

2. Confide in your parents. This means that you keep them informed about your basic feelings, fears, and aspirations. As you confide in them you usually strengthen your goals and interests and overcome fears and problems. In turn, you strengthen the family.

3. Cooperate with all members of the family. A new-born babe receives entirely from others; he is able to give practically nothing. As boys and girls grow up, they learn to give and to think of the interests and needs of others. A young person who is sensitive to the feelings of all family members and tries to cultivate their interests and supply their needs is behaving maturely.

4. Get understanding and standards from your parents. Parents are not perfect, but they have had many rich experiences and have learned much which can benefit youth. They are an excellent source for learning standards and ideals. They can instill in you the rules of society and the Church. Youth who ask their parents questions usually benefit by increased knowledge and understanding; at the same time this process strengthens the family. Parents often are more open-minded and more understanding than youth presume.

5. Try to make your parents happy. This can be done best by your living the teachings of the Church and thus accomplishing good, not getting into serious trouble. If you want to sense what it means to be a proud parent, watch closely the facial expression of a father or grandfather as he spots his son or grandson receiving his diploma at graduation. The youth doesn't need to be the valedictorian, just an ordinary boy or girl.

6. Bring your friends to your family and home. Share your friends with your family. The home can provide all kinds of fun activities; parties, candy pulls, ping-pong games, etc. Youth rarely get into difficulty at home.

7. Give affection to your parents and brothers and sisters. They need love, too. As you give to them, you in return gain satisfaction.

8. Be willing to share. Mature teen-agers are those who are not only able but also willing to share with others, even if it means clothes, playthings, or a car.

9. Be flexible. This means that at times you will forego a personal choice or plan for the welfare and benefit of the family. This may mean missing a basketball game or some other fun activity; but it will strengthen your family and will make you feel good inside—if you want it to.

10. Join in a family night—once a week. If your family already has the practice of a weekly get-together, be sure to take part in it; if not, ask your parents to set aside one night a week during which you can have fun and learn together. Try to help your parents come closer to you by coming closer to them.

## WORK IN OILCLOTH

By Marjorie Purdy

If you like to work with colors, maybe you will derive the enjoyment we did from making these curtain tiebacks with matching string holder and flowerpot cover for Mother's or Grandmother's kitchen. This is especially pleasant and inexpensive work for someone who is teaching handcrafts to a group of girls. These articles are made from oilcloth, and only a small amount of each color is required, even for a good-sized group of girls. Of course, any color combination may be used, but for the sake of illustration I shall use one color scheme chosen by girls in my group.

*Curtain Tieback:* First cut a strip of green oilcloth twenty-two inches by one inch, and on each end sew a brass curtain ring. This strip goes around the curtain to hold it back and forms the base for the pretty flower decoration. (See unit C.)

*Decorations:* Each tieback requires three units A and two units B, placed alternately and slightly overlapping on each strip, as shown in unit C. The foundation of units A and B (Nos. 1 and 6) should be two inches or more in diameter.

To simplify fastening the whole unit to the tieback, place complete unit on the strip (unsewn) and fasten 3, 4, 5 to all pieces by one  
(Concluded on following page)

## Chosen "Culinary Queen" at Oregon State Fair



Says Active Dry Yeast is handy and fast

Young grandson Terry admires some of the blue ribbons Mrs. O. W. Olson has won for her cooking prowess . . . she's a grandmother any boy could be proud of! In 1951, Mrs. Olson was chosen "Culinary Queen" at the Oregon State Fair—for the second time in 3 years!

She won many other prizes as well—the State Fair judges awarded her 21 ribbons altogether! And like so many prize cooks, Mrs. Olson uses Fleischmann's Active Dry

Yeast. "It rises so fast," she says, "and dissolves in a jiffy. This handy Dry Yeast gives me grand results!"

What could be more satisfying, more delicious than goodies made with yeast! They're so wholesome and nourishing for your family, too. When you bake at home, use yeast. And use the best—Fleischmann's Active Dry Yeast. It's so easy to use—dissolves in a jiffy and rises so fast. Try Fleischmann's Active Dry Yeast!



Oh boy-Tea Garden Preserves!

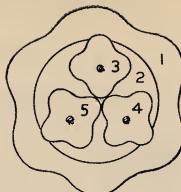


Prime fruit, pure sugar and careful, small-batch preparation  
make Tea Garden Preserves everyone's favorite!

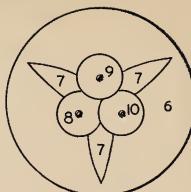
*Grand way to start the day!*



## WORK IN OILCLOTH



Unit A: 1. Green 2. Black 3. Blue 4. Yellow 5. Rose.



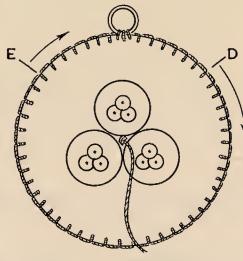
Unit B: 6. Yellow 7. Green 8. Rose 9. Green 10. Blue.



Unit C

(Concluded from preceding page)  
French knot of black embroidery cotton, through center of each. Do the same with 8, 9, 10.

**Matching String Holder:** Make two circles of green oilcloth, diameter six inches. In the center of one, make a small hole through which string may be threaded, and button-hole stitch around it. Sew decoration of three units B at the center. Then fit the two large circles together and fasten them from D to E with blanket stitch of black embroidery thread. From E to D is the opening, so continue blanket

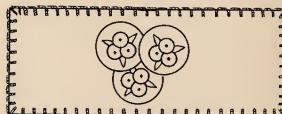


String Holders

*You Can Do It!*  
**T**HIS column for young people, and for any others who wish to take advantage of it, features articles of a "how-to-do-it" nature. Contributions are welcome and will be considered for publication at regular rates.

stitch on each side separately. Sew a metal ring at the top, on the back of the holder, for hanging on the wall.

**Matching Flowerpot Cover:** Cut strip of green oilcloth, length and width of flowerpot desired covered. Blanket stitch all around with black embroidery cotton. On front place three units B.



Flowerpot Cover

## HOMEMAKER'S BOOKRACK

LET'S HAVE HEALTHY CHILDREN (Adelle Davis. Harcourt, Brace and Company, New York. 1951. 314 pages. \$3.00.)

FOLLOWING the pattern for health laid down in her cookbook *Let's Cook It Right*, Miss Davis shows in her current book how many natural food supplements may be incorporated into the diets of prospective mothers, infants, and young children to give them increased health and resistance to disease. Her thesis would seem to be: first, that

we must not be content with past standards, and second that improvement depends not only on wiser use of well-known foods but also on the increased use of many natural supplements. Discussions on advantages of breast feeding, feeding problems of babies and young children, bottle formulas, prevention of allergies, and other aspects of keeping youngsters healthy help to make this a valuable book which every mother and prospective mother could read to advantage.—B. S.

**I**F THERE is one "first rule" in meat preparation that every young cook should learn, it is this: High heat toughens protein. It is for this reason that a roast should be cooked at an oven temperature of 300° F., not higher—and that "boiling meat" should be simmered, not boiled.

To be specific, let's talk about beef; for a knowledge of beef cuts may easily be applied to other meats. One who cannot remember the names of cuts (as shown on the chart) may learn to look at size and shape of muscles and bones in meat and tell from which part of the animal a cut is taken. A rib cut is readily recognized; a cut with small round bone must be from the leg; and large chunks of muscles and flat bones must be shoulder or rump. Good quality beef is bright red in color, fine-grained, and the fat is creamy white, firm, and brittle. Poor quality meat is a darker red, coarse-grained, with a little fat that is yellow in color and soft and oily. A good tender steak will be well-marbled, that is, have fine streaks of fat running through it.

The tenderness of meat, when pur-

## Meat Cookery

### (Lessons in Eating

*for young people away from home)*



chased, depends on the age of the animal and the part of the carcass from which the cut is taken. That part of the animal that is least exercised will provide the most tender cuts of meat. Thus, the loin and rib sections are more tender than the chuck or round. A rib roast will be

dry roasted; a rump roast, unless it comes from a high-grade animal, will be pot roasted. It is the cook's duty to see that tender meat remains tender and tough meat becomes tenderized in cooking.

### Frozen Meat

Frozen meat may be defrosted before or during cooking. Frozen roasts require approximately one-third to one-half again as long to cook as roasts which have been defrosted. Method of defrosting does not particularly affect flavor, tenderness, or juiciness of meat.

Steaks and chops to be coated with eggs and crumbs or with batter should be defrosted beforehand since coatings do not readily adhere to frozen meat. Thick frozen steaks must be broiled more slowly than defrosted ones to ensure their cooking before the meat becomes too brown on outside.

### Cooking Methods

**Boil**—to cook in water so hot that the surface bubbles actively. Meat should be simmered, never boiled.

(Continued on following page)

# A Popular Favorite



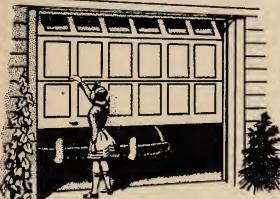
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## MEAT COOKERY

(Continued from preceding page)

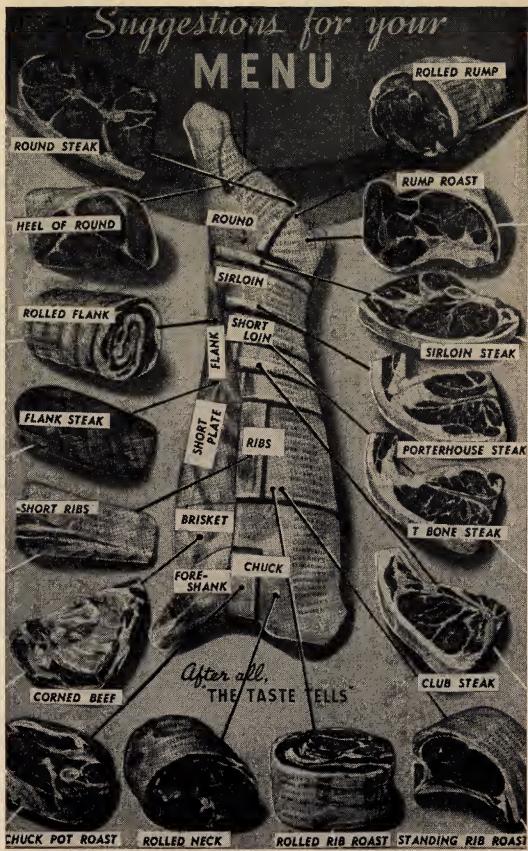
**Braise**—to brown meat quickly in small amount of fat, then reduce heat below boiling point and cook with lid on. A small amount of water is usually added but is not needed in heavy pan with tight-fitting lid, if heat is kept low. (Meats to cook this method: short ribs, plate, brisket; chuck, round, rump, or flank roasts and steaks; liver, kidney, heart, tripe, sweetbreads.)

**Broil**—to cook by placing meat on rack about four inches above or below direct flame or electric element. Meat must be turned to cook both sides and is seasoned after cooking. Cook-

ing time will vary from 12 to 35 minutes, depending on thickness of meat and degree of cooking desired. (Meats to cook this method: rib, club, tenderloin, T-bone, porterhouse, sirloin, top round steaks; patties; liver, kidney, sweetbreads.)

**Frying**—to cook meat slowly in hot fat in open pan. Turn meat occasionally. Meat may be coated with flour or egg and crumbs. (Meats to cook this method: thin tender steaks, chops, patties; liver, tripe, sweetbreads, brains.)

**Pan broil**—to place meat in heavy frying pan, preheated, and brown on both sides; then reduce heat. No



—Courtesy Cudahy Packing Co.  
Beef chart, showing wholesale and retail cuts of meat.

THE IMPROVEMENT ERA

cover is used. Pour fat from pan as it accumulates. Pan may be lightly greased beforehand for patties. (Meats to cook this method: same as for broiling.)

**Pot roast**—to cook by braising. Vegetables are usually added to cook with the meat about half to three-quarters of an hour before it is done. (Meats to cook this method: chuck, round, or rump roasts.)

**Roast**—to cook by dry heat, uncovered, in closed oven. Place meat fat side up on rack in roasting pan (insert meat thermometer for most efficient cooking); turn heat to 450° for 15 minutes, then lower to 300° F. and cook to degree desired. (See timing chart.) Do not add water. Salt is best applied after cooking since it retards browning and makes meat crusty. (Meats to cook this method: rib roasts; high-quality chuck, round, or rump roasts; meat loaf.)

**Simmer**—to cook in water below boiling point, about 185° F. (Meats to cook this method: neck, shank, heel of round, plate, brisket, short ribs, corned beef, stewing meat, kidney, heart, tongue, tripe, sweetbreads and brains for precooking. Stewing meat is generally seared in hot pan before simmering to give stew more flavor and color.)

**Steam**—to cook meat on rack in closed pan, above steaming water. Burner should be set below boiling temperature, as steam will be same temperature as the water. (Meats to cook this method: any cut of meat; also heart, tongue, liver, kidney.)

**Swiss**—to cook by braising. Meat is pounded before cooking, and flour is pounded into it to absorb juices liberated. It is cooked with small amount of water, meat stock, tomatoes, or other liquid. (Meats to cook this method: round, chuck, or rump steak; sliced heart or tongue.)

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(Concluded on following page)



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## MEAT COOKERY

(Continued from preceding page)  
precooked by steaming or simmering, even if oven-brownied or broiled later. They may be sliced and pounded to tenderize for frying; or they may be diced for stew, meat loaf, etc.

### Stuffed Heart

Select whole heart and steam at low temperature until tender when pierced with a fork, about 2 hours. When meat is tender, heat stuffing thoroughly in drippings, pack into heart, and brown thoroughly under broiler.

### Cranberry Stuffing

$\frac{1}{2}$  cup cranberries, chopped  
 $\frac{1}{2}$  cup apple, chopped  
2 tbsp. sugar  
 $\frac{1}{4}$  cup diced celery  
2 tbsp. butter or margarine.  
 $2\frac{1}{2}$  cups day-old bread crumbs  
 $\frac{1}{4}$  teaspoon poultry seasoning

$\frac{1}{2}$  teaspoon salt  
 $\frac{1}{4}$  cup hot water

Combine cranberries, apple, and sugar. Cook celery in melted fat a few minutes. Then combine all ingredients and mix well. Double the recipe for chicken. (Other fruits—steamed dried apricots, crushed pine-apple, cooked prunes, etc.—may be substituted.)

### Baked Liver with Apples

2 large baking apples  
1 pound sliced liver  
1 small onion, chopped  
4 slices bacon  
salt

Core the apples but do not peel. Cut crosswise in thick slices and place in oiled baking dish. Lay slices of liver, seasoned with salt, over apples. Add chopped onion and lay bacon slices on top. Bake in slow oven (300 F.) about 45 minutes.

### Cooking Times and Temperatures<sup>1</sup>

Type of Meat	Cooking Time (Minutes per pound)*	Oven Temperature	Internal Temperature of Meat
Beef, less tender cuts (roasted)	45-50 55-60 60-70	225-250° F.	135° F. (Rare) 150° F. (Medium) 160° F. (Well done)
Beef, tender cuts	18-20 20-25 27-30	300° F.	140° F. (Rare) 155° F. (Medium) 165° F. (Well done)
Chicken, roasting stewing	35-45 60-70	300° F.	185° F. 185° F.
Duck, young	25-30	300° F.	185° F.
Ham, home cured tenderized	25-30 20-25	300° F. 300° F.	165-170° F. 150-155° F.
Lamb, leg shoulder	25-30 40-45	300° F. 275° F.	155-160° F. 155-160° F.
Liver, uncut	15-20	300° F.	145-160° F.
Mutton, leg or shoulder	60-70	225-250° F.	180-185° F.
Pork roast**	35-40	300° F.	165-170° F.
Rabbit	30-35	300° F.	180° F.
Spareribs	30-35	300° F.	180-185° F.
Turkey, large small	15-18 20-25	300° F. 300° F.	180-185° F. 180-185° F.
Veal, standing roast rolled roast	40-45 45-50	275° F. 275° F.	180-185° F. 180-185° F.

\*Use figures for shorter cooking time if roast is large (over 4 lbs.), contains much bone, has been frozen and thawed, is flat, or is stuffed.

\*\*Pork is not safe to eat unless well-done.

## Ward Teachers' Report Meeting Demonstration

(Continued from page 46)

I think that if you as the bishop would appeal to the ward in sacrament meeting for perhaps two or three sacrament meetings to show respect for the ward teachers, to listen to the message, to call the family together, to turn off their radios and television sets, I think they would respond to it.

BISHOP: Do you brethren concur with this suggestion? We shall be very happy to comply, Brother Thomas, and I appreciate your suggestion.

It shall be my objective to inform our people of the respect that we trust they will accord our ward teachers when they call, and be courteous enough to accept them as the servants of the Lord and eliminate the competition of television and radio.

BRO. TEMPEST: Bishop, on one occasion when my companion and I were visiting, we encountered a similar problem, and I made this statement: "It appears that you people are listening to a special program, and in this event we would be glad to go next door and do our teaching and return after the program has been completed." Brother Jones said, "No, we wouldn't have you do that. We will be glad to turn it off."

BISHOP: See if some of you brethren cannot think up some such strategy when you go around, will you, and see if it will work and give us a little help on this television problem.

On the James Alcott family, I note that John, age sixteen, is not yet ordained to the Aaronic Priesthood. The bishopric are aware of this condition, and in our ward boy leadership committee meeting we have been working on it, but I asked you, Brother Borup, as the ward teacher and you, Brother Bruce, as his companion, to be very much aware of this problem. We are quite concerned about it. We solicit your close follow-up on this matter. Brother Bruce, since he is about your age, I think it would be well if you tried to make a companion out of John and encourage his attendance. Of course you went with Brother Borup when he visited John, I presume, and made his acquaintance?

BRO. BIRD: No, sir, I didn't.

BISHOP: You didn't go with Brother Borup?

BRO. BIRD: No, Bishop.

BISHOP: You mean you did not visit any of these families listed on this report during last month?

BRO. BIRD: No, sir. I waited the first Thursday in the month, and Brother Borup didn't phone, and then the second Thursday I waited all evening, and he still did not phone.

(Continued on following page)

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## WARD TEACHERS' REPORT MEETING DEMONSTRATION

(Continued from preceding page)

BISHOP: Would you like a different companion, Brother Bruce? (Laughter) Now, brethren, this may sound humorous, but really it is a very serious matter. When our senior companions, bearing the Melchizedek Priesthood, do not accord their junior companions of the Aaronic Priesthood the courtesy of calling and making an appointment, it is a serious thing. I should like you brethren to turn this matter over in your minds very seriously. I am sure, Brother Borup, that there must have been some reason and that you will be happy to explain it to your companion and avoid its repetition. Just watch it, will you, and encourage your Aaronic Priesthood companion? You are not discouraged, Bruce?

BRO. BIRD: No, Bishop, I like Brother Borup, and I enjoy ward teaching.

BISHOP: Thank you very much, Bruce, that is a fine attitude.

\* \* \* \*

I now turn to Brother David G. Thomas and his Aaronic Priesthood companion, Carl Judd. You report that John Alder is in the army. I had a nice interview with John before he went in the army three months ago. When did you find out he had gone into the army, Brother Thomas?

BRO. THOMAS: I just found it out during our last visit, Bishop. I missed him before, but I had not inquired.

BISHOP: I see, Brother Thomas and Carl, have you brethren written to this young man in the service since you found out he had left?

BRO. THOMAS: No, I have not.

BRO. JUDD: I haven't either, Bishop.

BISHOP: Don't you think that as ward teachers it would be a fine thing that, since you cannot visit him in the home, you visit him through correspondence? You can tell him how you missed him in the family circle, you can encourage him to live the standards of the Church. Don't you think it would be well, Brother Thomas?

BRO. THOMAS: I think that should be done. Carl and I will frame a letter—

BISHOP: I like the way you said that, "Carl and I." Both of you sign the letter and send it to him as his ward teachers, and consider the advisability of doing it each month.

In your report on the Hansen family, we have an adult member of the Aaronic Priesthood as the head of the home. Josephine, you report, turned eight years of age three months ago and is not yet baptized. This is the first time you have reported it to me, I believe. When did you start talking about baptism in this home?

BRO. THOMAS: This last visit was our first discussion of it.

BISHOP: What was the outcome of the discussion, please?

BRO. THOMAS: Well, I think the parents are willing that she be baptized all right, but I don't think Josephine is ready yet.

BISHOP: Do you think she can be made ready?

BRO. THOMAS: Yes, I think so. We had a nice discussion of baptism.

BISHOP: Brother Thomas, if you had noticed your permanent record of families in your ward teachers' report book three months before Josephine became eight years of age and had been talking about it for three months, do you believe she could have been ready for baptism when the Lord suggests she be baptized?

BRO. THOMAS: Yes, Bishop, I believe she could. I am in sackcloth and ashes. (Laughter.)

BISHOP: All of you ward teachers watch this, will you? Don't wait until a child becomes eight. Look ahead and teach these children, help their parents instruct them in the doctrines and ordinances of the Church.

You give me the information concerning the death in the Dayton family. Jane, fourteen, died just a short time ago. I tried to call you brethren and take you with me, but I could not reach you, and of course I had to go immediately. In all of my visits there, however, I did not see you. Did you visit this family in their bereavement?

BRO. THOMAS: Yes, Bishop.

BISHOP: Tell me something about your visit.

BRO. THOMAS: As soon as we found out about it, we went to visit this family, and we had a very wonderful experience there.

BISHOP: Do you want to tell us about it, Brother Thomas? It will help the other brethren. I like to have some of these experiences related for our mutual blessing and encouragement.

BRO. THOMAS: We felt it was our duty to offer our services to the family, our sympathy, and we suggested that we call upon the Lord. We had a lovely prayer with the family. We felt that the Spirit of the Lord was there, and they seemed appreciative of our visit.

BISHOP: I appreciate that, Brother Thomas. I fear that sometimes our ward teachers are a little bit reticent, perhaps out of fear, to invite the people to pray. I am sure that when it is right the Lord will move upon you brethren if you will keep yourselves in such condition that he can prompt you to pray with the people.

Brother Carl, this presents a rather serious problem for you. Were you called by Brother Thomas to go to this family during their bereavement when Jane died?

BRO. JUDD: Yes, Bishop, I was.

BISHOP: And did you go?

BRO. JUDD: Yes.

BISHOP: Carl, sometimes our Aaronic Priesthood boys feel that because they are young, and because they are with a senior companion who knows much more than they do, there isn't very much they can do. Do you feel you accomplished very much good in that home, Carl?

BRO. JUDD: Yes, Bishop, because the family has a young boy in it my own age.

BISHOP: And what did you do about it?

BRO. JUDD: I put my arm around him and tried to comfort him in his sorrow. I believe I did some good.

BISHOP: The Lord sustain you and bless you, my boy, in such worthy efforts.

Brother Thomas, you are the stake superintendent of Sunday Schools. How do you find time to do ward teaching? Is it ever a burden?

BRO. THOMAS: Well, bishop, I enjoy ward teaching. I think it is something that all bearers of the priesthood should do.

BISHOP: I wish we were on the air so everyone could hear you say that, Brother Thomas. (Laughter.)

Now, Carl, one question. As a bearer of the Aaronic Priesthood, I should like to have an expression from you. Do you really enjoy going ward teaching or do you just think it is something that has been assigned to you and you do your best? Do you enjoy it, Carl?

BRO. JUDD: Yes, I enjoy it immensely.

BISHOP: Tell me what you get out of it, will you?

BRO. JUDD: I think it is a wonderful blessing to go ward teaching. It makes me feel wonderful all over when I have gone out and done my ward teaching with my senior companion.

BISHOP: Do you appreciate the priesthood any more when you are functioning as a ward teacher?

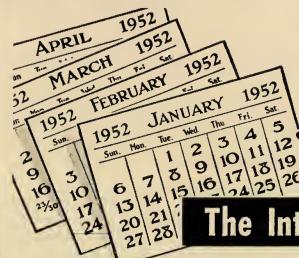
BRO. JUDD: Yes, I am glad that I am a teacher in the Aaronic Priesthood and can go out and visit the people in their homes.

BISHOP: Now, you brethren, I should like you to remember what you have heard today as you go among your families. There are many other things we could bring in tonight but we haven't time.

Brother Borup, I overlooked that, in addition to your being a ward teacher, you are president of the high priests' quorum in the stake, and you apparently make no complaints about it.

BRO. BORUP: Oh, I think I should set an example to the rest of them even though I failed a little. (Laughter.)

BISHOP: That is a lovely attitude, (Concluded on following page).



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JANUARY 2-31

## WARD TEACHERS' REPORT MEETING DEMONSTRATION

(Concluded from preceding page)  
Brother Borup, and we appreciate it very much.

In conclusion, brethren, I have just a couple of thoughts I should like to leave with you, one in the form of a little story that came to me during the past two weeks. One of our ordained teachers in this ward came to me almost in tears and said: "Bishop, I guess you might just as well release me from being a ward teacher."

I inquired as to his difficulties, and he reported something like this: "I called my companion the first Thursday night when I had waited an hour or two for him to come as we had previously arranged. We always try to go on the first and second Thursday nights of the month as the brethren ask us to. But he said he could not go that night. He didn't give me any excuse. The next Thursday night I called again. He was home but said he couldn't go ward teaching. All in all, Bishop, I have called him at least four times this month. Now I am anxious to do my duty in the Aaronic Priesthood. I have to go ward teaching to meet the requirements and standards of the Aaronic Priesthood program."

Brethren, I hope you are catching the spirit of that boy's message. Will you take it seriously, your senior companions? Doesn't it strike you to be rather peculiar that a boy in the Aaronic Priesthood should sometimes be compelled to set the example to those who bear the Melchizedek Priesthood?

I have noticed with some concern your personal reports on the back of your written reports, brethren, where you certify to the bishop that you attend sacrament meeting or priesthood meeting, and that you do certain other things. While some of you are doing well, I regret that some of you have reported that you never come to sacrament meeting or that you come to one or two priesthood meetings during the month. How can you ask the people to do something that you are not willing to do? How can you bring them to the Lord if you don't point the way?

I urge you brethren with all my heart to live before your people as you are expected to teach them, and I send you forth with my blessings as the bishop of the ward, and pray that you will take your calling seriously and that the Lord will magnify you before the people.

## "MEN SHALL NOT LIVE BY BREAD ALONE"

(Continued from page 21)

broken success, we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God that made us. (Abraham Lincoln, Proclamation, March 30, 1863. Messages and Proclamations of the Presidents, VI:164-165.)

This proclamation, which was timely in Lincoln's day, is certainly not untimely in our own. How well he himself knew the futility of trying to live by bread alone. Often in his own life, as he was wont to say, "I went to my knees because I had nowhere else to go." In his darkest hours he sought the sustaining influence which comes from God.

Is it out of order to assert that we need that divine influence and regenerating force in this day just as the nation did in Lincoln's time? Are we not passing through times more perilous than the darkest days of the Civil War?

OUR nation is spending billions for defense against enemies beyond our borders; yet, may I ask, what have we to defend if enemies within

our borders are permitted to stalk abroad in the land and destroy our faith in God and induce us to live by bread alone? Is it not time that we all, like Lincoln, go to our knees and ask God to implement our armaments with his power and to give us the will to stem the tide which is carrying men to Caesar and turning them from God?

An editor of *Fortune Magazine*, writing in the issue of January 1940, had this to say, and I quote only in part:

By no conceivable set of circumstances could materialism have produced the great "solution" of the Eighteenth Century that we have come to know as the American System. The American System has its origin, on the one hand, in passionate religious sects who believed in the spiritual absolutes that today are lacking; and on the other hand in those nationalists of the Golden Age of the American colonies for whom reason was not merely mechanistic but divine. Similarly, by no conceivable set of circumstances will it be possible to solve by materialism the titanic problems, domestic and international, with which humanity is faced today. The ultimate answers to the questions that humanity raises are not, and never have been, in the flesh.

In seeking a solution to our present difficulties, he concludes:

The way out is the sound of a voice, not our voice, but a voice coming from something not ourselves, in the existence of which we cannot disbelieve. . . . Without it we are no more capable of saving the world than we were capable of creating it in the first place.

If man in his seeking for the word of God does not find it, it is not because God has withdrawn from man, but because man has withdrawn from God. I bear testimony that he has not left us without direction. Both in times of old and in our generation his voice has declared the way. To survive the ills that beset us on every hand let us lift up our eyes and lend listening ears to him who said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matt. 4:4.)

## Conversation at Dinner

(Concluded from page 29)

rather lose you quickly than to lose you to bickering and frustration, and to the deep sorrow I have seen come to other homes. I'm thinking of little Jeannie and little Dickie now, you know," he finished with a rueful grin. "Know what I mean?"

"I know exactly what you mean, and I'm with you all the way."

"Make no mistake. I want you. I will fight for you. I'll pray earnestly, and I'll study diligently. I may as well confess, I like what I've seen of the Church in Mutual and your socials. Give me your books, and I'll give you mine. Somewhere truth is to be found. I'll not change my belief without honest conviction, but I'll not let you go easily." He laid his hand, palm up, on the table. "Is it a deal?"

Here was a man—a man who could lead! Here was a man she could follow, once he was converted, for he would go nowhere unless it was right. Knowing how it would end, knowing where the search for truth would lead, and with no fear for study, Jeanette put her hand into his. Richness flooded over her; joy poured back into her heart. The way was still narrow, the gate still very straight, but both led to beauty.

"It's a deal!" she said.



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## Here's a Pointer On Family Dining

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# Your Page AND OURS



Lily Wiest Kunz

er, a recent convert to the Church, at the branch Sunday School in Sao Paulo, where she was cited for perfect attendance.

The German language was spoken in her home and Portuguese at school. But she took classes in French, Spanish, Latin, and German, as well as English. When she was old enough to attend M. I. A., she attended an English class there. She later served in the Mutual, Sunday School, Relief Society, and sang in the branch choir.

Missionaries encouraged this girl, who had made her own way since she was fourteen, to emigrate. Among them were Elder and Sister Thayle Nielsen whose home was in Idaho Falls. She borrowed three hundred dollars from her father to make the trip, and a former missionary, Elder Robert Pool of Dallas, Texas, was her sponsor.

After a tiring journey she arrived in Salt Lake City Saturday evening, June 18, 1949. She thoroughly enjoyed the June conference music festival, and the sessions on Sunday. With her knowledge of the gospel and of foreign languages, she found employment at the genealogical society of the Church.

She was married November 20, 1951, to McKay Kunz, in the Salt Lake Temple. He had recently returned from a mission to the Southwest Indian Mission. They now make their home at Firth, Idaho, where Elder Kunz is teaching school.

—————  
Indian Reservation  
Irving, New York

Dear Editors:

SOME of your boys come to my son's home once a week. The Indians on the reservation like them very much.

When I was young I became blind and I lost a chance to get an education. I was in the fourth grade when I had to leave school work. It was a small Indian school out in Oklahoma. Two specialists said I would never see again. My old grandparents took me home and treated me with Indian medicine and while I was getting my sight back, I joined our old Indians in their dances and songs and I learned about true Indian life of the past.

I have met some of your boys here and I find that you are training them the same way our old Indians trained some of our young men of the old days. All the chiefs were always looking for young boys who were friendly and kind. When they found some, they would have the older men teach them about the Peace Pipe, how to make friends and how to keep peace. Those were the men who were sent to other tribes with tobacco and pipe to keep that peace and friendship. Indians never had wars before whites came here. Your boys are so friendly and willing. They talk to any one. That is true Indian teaching. If young men were sent out like that from other places, this land of ours and the world, too, would be a better place. God wanted it that way when he put his Indian people here. In the old days, there were eight Clans in each tribe. If one went to another tribe, he found the same clans there and he was received there as a brother or sister. The ceremonies were the same. They did not understand each other and yet they had one religion. That is why they had freedom, peace, and true friendship among each other.

I enjoy your IMPROVEMENT ERA magazine very much. This is the second copy I have received. I am sending one of my

ILY Wiest (Kunz) is a Golden Cleanner of whom the Seventeenth Ward, Salt Lake Stake, is justifiably proud. She was born in Brazil of a Catholic family. Her parents separated when she was but a child, and her mother placed her in a Catholic boarding school, while she worked. She soon learned that good students attended the six o'clock mass Sunday morning, which she did, but at ten she was with her moth-

short poems about our old Indian who has taken our religion and teachings with him. Our younger generation is losing everything about our old Indians. And it makes me sad.

Yours truly,  
/s/ Art Wakolee

Edmonton, Alberta

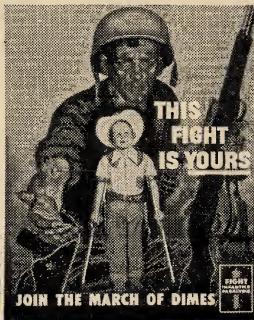
Dear Editors:

I ENJOY reading THE IMPROVEMENT ERA and I wish to take this occasion to extend my sincere gratitude to you and Elder Oiven C. Garlick of Ogden, Utah, who subscribed to it for me.

I came from the Blood Indian Reservation near Cardston, but I have been in hospital with T.B. for twenty-one months. Hospital life is pretty dull but this wonderful magazine has given me courage, faith, and hope.

I look forward to each issue with gladness and interest.  
With gratitude always and best wishes to you all I remain

Sincerely  
/s/ Madeline Red Crow



## THE LIGHT TOUCH

"How would you tell a bad egg?"  
"If I had anything to tell a bad egg, I would break it gently."

"Your son," complained the doorman at the apartment house, "tips me more generously than you do."  
"That's quite possible," came the quick reply. "He has a wealthy father. I haven't."

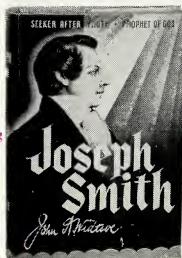
\*\*\*\*\*  
"Never do anything that you would be ashamed to have the world watch you do," the mother lectured her small son.  
"Whoopee! No more baths for me."

\*\*\*\*\*  
The drought was on and the little church set a prayer day. A flood came. People were using tops of barns and houses as boats as the river rose and washed everything down stream.

"Hey," called a passerby, "aren't you the people who prayed for rain?"

"Yes, we are," came the answer from another makeshift boat, "and considering the smallness of our congregation, we think we did mighty well."

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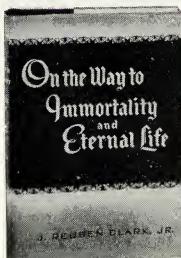


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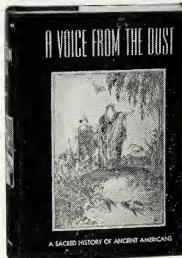


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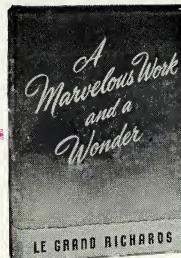


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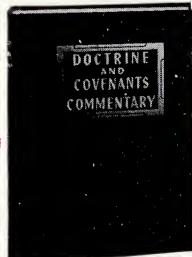


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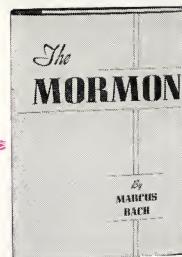
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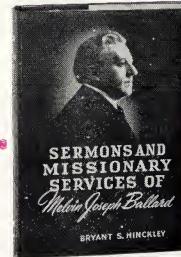


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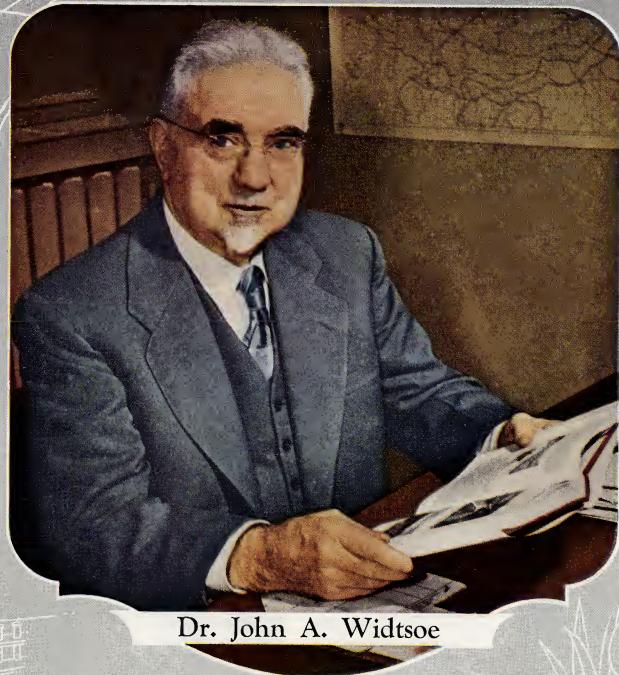
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